

No. 2913.

SATURDAY, AUGUST 25, 1883.

PRICE  
THREEPENCE  
REGISTERED AS A NEWSPAPERNORMAL SCHOOL OF SCIENCE and ROYAL  
SCHOOL OF MINES, South Kensington.  
Dean—Professor HUXLEY, F.R.S.BIOLOGY. Professor Huxley, F.R.S.  
MINING. Prof. Warrington Smyth, F.R.S.  
CHEMISTRY. Prof. E. Frankland, F.R.S.  
MECHANICS and MATHEMATICS. Prof. Goodeve, M.A.  
PHYSICS. Prof. F. Guthrie, F.R.S.  
GEOLOGY. Prof. J. W. Judd, F.R.S.  
METALLURGY. Prof. W. Chandler Roberts, F.R.S.  
ASTRONOMY. Lecturer, J. Norman Lockyer, Esq., F.R.S.  
AGRICULTURE. J. Wrightson, Esq., F.R.S.

NEXT SESSION begins OCTOBER 1st.

Full particulars can be obtained from the Registrar.

LEEDS TRIENNIAL MUSICAL FESTIVAL,  
OCTOBER 10, 11, 12, and 13, 1883.Conductor—SIR ARTHUR SULLIVAN.  
BAND and CHORUS of 420 PERFORMERS.Principal Vocalists—Madame ALVINA VALERIA, Miss ANNIE  
MARRIOTT, and Miss ANNA WILLIAMS; Madame FATEY, Miss  
DAMIAN, and Miss HILDA WILSON; Mr. EDWARD LLOYD and  
Mr. JOSEPH MAAS; Mr. FREDERIC KING, Mr. HENRY BLOWER,  
and Mr. HANTLEY.  
Organists—Dr. WM. SPARK and Mr. WALTER FARRATT, Mus. Bac.  
Chorus Master—Mr. J. BROUGHTON.  
Accompanist—Mr. A. BROUGHTON.

WEDNESDAY MORNING.—Mendelssohn's ELIJAH.

WEDNESDAY EVENING.—GRAY'S LEGG, a Cantata (written for  
this Festival), by Alfred Cobby; Beethoven's SYMPHONY in D  
(No. 2), &c.THURSDAY MORNING.—Eiff's Oratorio, THE WORLD'S END  
(first performance in England), SELECTION from the WORKS  
of HANDEL.THURSDAY EVENING.—9th PSALM (written for this Festival), by  
Joseph Barbry; THIRD MOTET, Mozart; CANTATA, Bach;  
Rossini's SALUTAT MATER.FRIDAY MORNING.—KING DAVID, an Oratorio, written for this  
Festival by Sir George Macfarren.FRIDAY EVENING.—THE CRUSAIDERS, by Nicola Gade; Overture,  
GENOVEVA, by Schumann; MARCH and CHORUS from "Tann-  
hauser," &c.SATURDAY MORNING.—GRAND MASS in D, Beethoven; HYMN of  
FRAISE, Mendelssohn.Serial Tickets, a limited number only ..... £3 5 0 each.  
First Seats—Single Ticket (Reserved), Morning ..... 1 10 "  
" " " " Evening ..... 0 15 "  
Second Seats—Single Ticket (Reserved), Morning ..... 0 10 "  
" " " " Evening ..... 0 7 6 "First Seat Tickets will be ready for Sale on and after TUESDAY next,  
August 28, at 10 a.m.Second Seat Tickets will be ready for Sale on and after MONDAY,  
September 3, Office open from 10 a.m. till 5 p.m.No application for Tickets, either personally or by letter, will be  
noticed unless accompanied by a remittance for the full amount of  
Tickets required, and stating also the number of Tickets wanted. De-  
tailed Programmes are now ready.Checks and Orders are payable to E. B. PATER, Hon. Treasurer, or to  
the Box Office.  
All communications to be addressed to  
FRED. R. SPARK, Hon. Sec.  
Festival Office (near the Town Hall), Leeds,  
August 24, 1883.MAYALL'S ELECTRIC LIGHT STUDIOS for  
INSTANTANEOUS PHOTOGRAPHY, 164, NEW BOND STREET  
(corner of Grafton-street), ALWAYS OPEN, regardless of the Weather.  
Appointments entered daily. Special appointments after 6 p.m.THE RESTORATION OF PAINTINGS, or any  
WORK necessary to their PRESERVATION, effected with every  
regard to the safest and most cautious treatment, by  
M. RAINE THOMPSON, Studio, 41, George-street, Portman-square, W.TO PUBLISHERS, &c.—A YOUNG GENTLEMAN,  
who writes shorthand (speed, a hundred words a minute) and can  
Sub-Edit, requires RE-ENGAGEMENT in a Publisher's Office.—Address  
LITERARY, 22, Alexandra-road, Hornsey, N.TO NEWSPAPER PROPRIETORS or those about  
to start a Newspaper.—A Gentleman of active and energetic  
business habits, who has had upwards of 24 years thoroughly practical  
experience on very successful Daily and Weekly Papers, is anxious to  
obtain an APPOINTMENT as BUSINESS MANAGER of a Newspaper  
or Newspaper and General Printing Establishment, either in England or  
Abroad, the latter much preferred.—Address R., care of Clarke, Son &  
Fildes, 65, Gracechurch-street, London.BOOK COLLECTING PORTER WANTED by  
a West-End Bookseller. Apply by letter only.—Address M. S.,  
care of Harrison & Sons, 20, Pall Mall, S.W.JOURNALIST, 31, thoroughly experienced in  
Newspaper Management, desires RE-ENGAGEMENT. Leaders,  
Notes, Verbatim Short-hand.—BETA, care of Mays, 139, Piccadilly,  
London, W.PRESS.—WANTED, SITUATION as REPORTER  
on Daily or Weekly. Verbatim Note-taker, good Paraphraser,  
and general all-round work.—Apply E. B., 16, Holland-grove, North  
Brixton, S.W.A GENTLEMAN of originality and special  
ability, with City influence and Capital, WANTED TO JOIN  
another in the DEVELOPMENT of a well-established City Financial  
PAPER.—Address F., care of J. Walker, 55, Old Broad-street, E.C.AN experienced AUTHOR can SUPPLY  
ARTICLES on Philosophic, Literary, and Geneal Subjects, and  
Criticism. Any Classical or English Works Reviewed. Very high  
references.—Address Rev. M. A., Rectory, Marlborough.SKETCHES, POEMS, and Short DESCRIPTIVE  
or SATIRICAL PAPERS, bearing on Social and Religious Move-  
ments of the day, REQUIRED for a Christmas Publication.—Address,  
with terms, particulars, or printed specimens, PAX, 9, Frederick-street,  
Amenham-grove, New Cross, S.E.TO AUTHORS, LITERARY MEN, and OTHERS.  
The Proprietors of the *Blue Ribbon Chronicle* are open to receive  
COMPLETE ORIGINAL TALES suitable for insertion in their Paper,  
which is a Weekly Penny Publication, advocating Temperance Prin-  
ciples.—State Terms, &c., addressed L'ARTISAN, 5, Salisbury-court,  
Fleet-street, London, E.C.THE COUNTRY NEWSPAPER OFFICES  
ASSOCIATION are now prepared to place their Staff and Rooms  
at the service of Country Newspaper Proprietors for the purposes of  
Canvassing for Advertisements, Collecting Accounts, Receiving Editorial  
Parcels, &c., at a fixed charge per Annum. Full Prospectus ready in a  
few days. Early application is necessary, as the number of Subscribers  
will be limited.—Address SECRETARY, 140, Strand.MR. A. M. BURGHESE, AUTHORS' AGENT and  
ACCOUNTANT.—Advice given as to the best mode of Publishing.  
Publishers' Estimates examined on behalf of Authors. Transfer of  
Literary Property carefully conducted. Twenty years' experience.  
Highest references. Consultation free.—1, Paternoster-row, E.C.C. MITCHELL & CO., Agents for the Sale and  
Purchase of Newspaper Property, beg to announce that they  
have several Newspaper Properties for Disposal.C. MITCHELL & CO. are instructed to ARRANGE  
A PARTNERSHIP in an old-established COUNTY CONSERVA-  
TIVE PAPER in the Midlands, with Daily Evening Issue attached.  
The Daily Paper promises to be a great success. An additional capital is  
wanted. Excellent plan. 1,300, to 1,400, required.C. MITCHELL & CO. are instructed to DISPOSE  
OF THE COPYRIGHT of a largely-circulated popular WEEKLY  
PERIODICAL (Illustrated). Moderate capital only required. Principals  
or their Solicitors only treated with.C. MITCHELL & CO., Agents for the Sale and  
Purchase of Newspaper Properties, undertake Valuations for  
Probate or Purchase, Investigations, and Audit of Accounts, &c.  
12 and 13, Red Lion-court, Fleet-street, E.C.JOURNALISTIC.—High-class FORTNIGHTLY  
JOURNAL, in good working order, for DISPOSAL. The only  
paper representing and reporting the proceedings of a wealthy interest.  
Influence and Circulation could be largely increased by a person with  
ability and moderate capital. English or French or their Solicitors only treated  
with.—Address L. W. OLIVER, Solicitor, 41, Finsbury Pavement, E.C.A WELL-KNOWN ART JOURNAL for DIS-  
POSAL, published Monthly. Such a Journal is very rarely to be  
met with. Good circulation. 750 required for everything.—Messrs.  
HOLMES & SON, 66, Paternoster-row.PRINTING.—CHARLES WHITTINGHAM & CO.,  
CHISWICK PRESS.TOOKS-COURT, CHANCERY-LANE, LONDON.  
Have pleasure in offering their services as General Letterpress Printers.  
Having a large and experienced staff, and also a unique and beautiful  
collection of initial letters, head and tail pieces, and ornamental borders,  
in addition to large fonts of type, both modern and old style, and an  
assortment of foreign and English hand and machine made papers of  
their command, they are able to undertake the best class of bookwork  
and Advertisements. Special facilities are offered for Catalogues (illus-  
trated or otherwise), pamphlets, legal, and other work.TO PROPRIETORS OF NEWSPAPERS and  
PERIODICALS.—WYMAN & SONS, Printers of the *Budist*, the  
*Printing Times*, *Health*, *Knowledge*, *Truth*, *British Mail*, the *Furniture*  
*Review*, and other Reviews, are prepared to undertake the PRINT-  
ING of PAPERS for the COMPLETE, ECONOMIC, and PUNCTUAL  
PRODUCTION of PERIODICAL LITERATURE, whether Illustrated  
or Plain. Estimates furnished to Proprietors of New Periodicals for  
either Printing or Printing and Publishing.—74 to 76, Great Queen-  
street, London, W.C.PRINTING.—JOHN BALE & SONS, Printers of  
the *Dental Review*, *Celebrities of the Day*, the *Englishwoman's*  
*Review*, and other Reviews, are prepared to undertake the PRINT-  
ING of Magazines, Pamphlets, Bookwork, Catalogues, &c., on the most  
reasonable terms. Estimates free.—Steam Printing Office, 57-59, Great  
Titchfield-street, Oxford-street, London.WANTED, for the DIOCESAN COLLEGE,  
RONDEBOSCH, SOUTH AFRICA, a LECTURER in ENGLISH.  
He will be required to prepare Candidates for Matriculation in the Cape  
University in Historical English Grammar and English History, and  
Candidates for the B.A. Degree in English Literature, Constitutional  
History, Logic, Ethics, and Psychology. Clergymen preferred. Must be  
prepared to start at once. Salary, 400.—Apply to F. LORD MORRIS, care  
of S. Rivington, Esq., Waterloo place, London, W.STATIONERS' COMPANY'S SCHOOL, Bolt-  
court, Fleet-street, E.C.—The NEXT TERM will begin on MON-  
DAY, 10th September.—For Prospectus apply to the Head Master.M. HEATHCOTE, B.A., Oriel Coll., Oxford,  
A. PRETAKES JOBS under fourteen for Eton, Winchester, &c.  
Country house, close to the Hurley Woods, four miles from any town.  
Healthy situation and good air. Sixteen Pupils taken. Terms, 1500, and  
150.—Apply to A. M. HEATHCOTE, Esq., Woolley Green, near Romsey.ST. PETER'S SCHOOL, YORK.—HEY  
MEMORIAL.—The first SCHOLARSHIP of 15, tenable for one  
year, will be awarded after Examination to be held in SEPTEMBER  
NEXT. The Competition is open to Boys (whether already in the school  
or not) who were under 14 years of age on 1st January, 1883.—For further  
particulars apply to the HEAD MASTER.

LEAMINGTON COLLEGE.

NEXT TERM begins WEDNESDAY, September 10th.  
Apply to the Principal, the Rev. Dr. Wood.ST. PAUL'S SCHOOL.—An EXAMINATION for  
filling up about TWENTY VACANCIES on the FOUNDATION  
will be held on SEPTEMBER 4, 1883.—For information apply to the  
Governors, Mercers' Hall, E.C.; or to the School SECRETARY, St. Paul's  
churchyard, E.C.LOUGHBOROUGH GIRLS' GRAMMAR  
SCHOOL, Leicestershire.—Chairman, the Venerable Archdeacon of  
Leicester.—This Endowed School gives a thorough and comprehensive  
Education. It is a Centre for the Cambridge Local Examinations. Fees,  
40. to 400. per annum.—For Prospectus apply to the Head Mistress.ST. ANDREWS SCHOOL for GIRLS COM-  
FANY, LIMITED.—ST. LEONARD'S SCHOOL, ST. ANDREWS,  
N.B.—Head Mistress—Miss DOVE, Certificated Student of Girton  
College, Cambridge. This School provides for the DAUGHTERS of  
GENTLEMEN a THOROUGH EDUCATION at a moderate cost. House  
Girls received from the age of Nine. NEXT TERM begins October 3.LADIES' COLLEGE, the Woodlands, Union-road,  
Clapham, S.W.—The COLLEGE will be REOPENED on TUES-  
DAY, September 19th. Lectures on various subjects will be given  
during the Term by eminent Professors. Ladies can join any of the  
Classes separately.—For further particulars apply to the Principal, Miss  
PARKER.THE LONDON INTERNATIONAL COLLEGE.  
Spring-grove, Isleworth, Middlesex, W.Founded under the auspices of the late Richard Cobden.  
Boys can now be entered for the NEXT TERM, Commencing WED-  
NESDAY, September 19th.  
Three Entrance Examinations and Five Foundation Scholarships.  
A Class for Electrical Engineering has been formed at the College.  
Apply to the Head Master, H. R. LADELL, M.A.

BLACKHEATH PROPRIETARY SCHOOL.

President—The Right Rev. THE LORD BISHOP OF ROCHESTER.  
Head Master—The Rev. E. WILTON SOUTH, M.A., Trinity College,  
Cambridge, Chancellor's Medalist and First Senior Optima.  
Pupils are Prepared for the Universities, the Indian Civil Service, and  
for other Examinations.  
The Next Term begins on TUESDAY, 11th September.  
For particulars apply to the SECRETARY, Proprietary School, Black  
heath, S.E.

KING'S COLLEGE, LONDON.

The following PROSPECTUSES are now ready:—  
1. THE THEOLOGICAL DEPARTMENT, including both Morning,  
Evening, and Preparatory Classes.  
2. THE GENERAL LITERATURE DEPARTMENT, including Classes  
in preparation for the Universities and all the Public Examinations.  
3. THE ENGINEERING and APPLIED SCIENCES DEPARTMENTS.  
4. THE MEDICAL and PRELIMINARY SCIENTIFIC DEPART-  
MENTS.  
5. THE EVENING CLASSES.  
6. THE CIVIL SERVICE DEPARTMENT, including Post Office  
Female Clerks.  
7. THE SCHOOL, including Upper Classical, Upper Modern, Middle,  
and Lower Divisions.  
Apply, personally or by postcard, stating which Prospectus is wanted,  
to J. W. CUNNINGHAM, Secretary.

UNIVERSITY COLLEGE, LONDON.

The Session of the FACULTY OF MEDICINE will begin on October 1.  
The Session of the FACULTIES OF ARTS and LAWS and of SCIENCE  
will begin on October 2.  
Instruction is provided for Women in all Subjects taught in the  
Faculties of Arts and Laws and of Science.  
Prospectuses and Copies of the Regulations relating to the Entrance  
and other Exhibitions, Scholarships, &c. (value about 2,000), may be  
obtained from the College, Gower-street, W.C.  
The Examination for the Entrance Exhibitions will be held on the  
26th and 27th of September.  
The School for Boys will reopen on September 25th.  
The College is close to the Gower-street Station of the Metropolitan  
Railway.  
TALFOURD ELY, M.A., Secretary.

CAVENDISH COLLEGE, CAMBRIDGE.

This College has been founded under the presidency of His Grace the  
Duke of Devonshire, K.G., Chancellor of the University, to enable Junior  
Students, especially those intended for the Legal, Medical, and Teaching  
Professions for Engineering, and for Business, to obtain a University  
Education economically, and under special supervision.  
The usual age of entry being between sixteen and seventeen, a Degree  
may be taken at nineteen.  
The College charges for Lodging, Board (with an extra term in the  
Long Vacation), Tuition, and University Fees are 50. per annum.—For  
further information apply to the WARDEN, Cavendish College, Cambridge.

CRYSTAL PALACE COMPANY'S SCHOOL OF

ART, &c.—LADIES' DIVISION.  
Drawing from Antique and from the Life .. Mr. E. Wensley Russell.  
Water-Colour Painting, Landscape .. Mr. E. A. Goodall, R.W.S.  
Water-Colour Painting, Figure .. Mr. F. Smallfield, R.W.S.  
Painting in Oils, Life .. Mr. E. Wensley Russell.  
Painting in Oils, Landscape .. Mr. E. A. Goodall.  
Modelling and Sculpture .. Mr. C. Vinocet.  
Art Pottery Painting .. Mr. A. George.  
Artistic Wood-Carving .. Mr. G. A. Rogers.  
Visitors—E. J. POYNTER, Esq., R.A., EDWIN LONG, Esq., R.A., and  
J. B. BURGESS, Esq., R.A.  
Prospectus in the Library, Crystal Palace, Sydenham.  
F. K. J. SHERTON, Supt. Educational Department.

QUEEN'S COLLEGE, IRELAND.

The PROFESSORSHIP of NATURAL HISTORY, GEOLOGY, and  
MINERALOGY in the Queen's College, Galway, being about to become  
VACANT. Candidates for that Office are requested to forward their  
testimonials to the UNDER-SECRETARY, Dublin Castle, on or before the  
25th day of SEPTEMBER NEXT, in order that the same may be sub-  
mitted to His Excellency the Lord Lieutenant.  
The Candidate who may be selected for the above Professorship will  
have to enter upon his duties forthwith.  
Dublin Castle, 16th August, 1883.

## UNIVERSITY OF ABERDEEN.

SESSION 1883-84.

Chancellor—DUKE OF RICHMOND AND GORDON, K.G. D.C.L.

Lord Rector—ALEXANDER BAIN, LL.D.

Vice-Chancellor and Principal—The Very Rev. W. R. PIRIE, D.D.

## I.—FACULTY OF ARTS.

THE SESSION commences, on WEDNESDAY, the 31st October, 1883, and closes on SATURDAY, 5th April, 1884.

CLASSES.	PROFESSORS.	HOURS.	CLASS FEES.
GREEK, JUNIOR	Prof. GEORGE, LL.D., and Assistant	9 to 10 A.M., and 11 A.M. to 12 P.M.	£1 3 0
GREEK, SENIOR	Prof. GEORGE, LL.D., and Assistant	10 to 11 A.M.	3 0
ARABIC, JUNIOR	Prof. DONALDSON, LL.D., and Assistant	10 to 11 A.M., and 12 P.M. to 1 P.M.	3 0
ARABIC, SENIOR	Prof. DONALDSON, LL.D., and Assistant	11 A.M. to 12 P.M.	3 0
ENGLISH LANGUAGE AND COMPOSITION	Prof. MINTO, M.A.	10 to 12 P.M. on Monday, Wednesday, and Friday	1 10
LOGIC	Prof. MINTO, M.A.	12 P.M. to 1 P.M. on Tuesday and Thursday; 12 P.M. to 1 P.M. daily	3 0
MATHEMATICS, JUNIOR	Prof. PIRIE, M.A., and Assistant	9 to 10 A.M., and 12 P.M. to 1 P.M.	3 0
MATHEMATICS, SENIOR	Prof. PIRIE, M.A., and Assistant	10 to 11 A.M.	3 0
NATURAL PHILOSOPHY, JUNIOR	Prof. NIVEN, M.A. D.Sc., and Assistant	9 to 10 A.M. daily; 11 A.M. to 12 P.M. on Monday, Wednesday, and Friday	3 3 0
NATURAL PHILOSOPHY, SENIOR	Prof. NIVEN, M.A. D.Sc., and Assistant	10 to 11 A.M. on Monday, Wednesday, and Friday	1 10
DO. DO. Div. II.	Prof. NIVEN, M.A. D.Sc., and Assistant	10 to 11 A.M. daily	3 0
DO. PRACTICAL CLASS	Prof. NIVEN, M.A. D.Sc., and Assistant	11 A.M. to 12 P.M. on Tuesdays and Thursdays	3 0
MORAL PHILOSOPHY	Prof. FIFE, M.A.	9 to 10 A.M. daily, and 11 A.M. to 12 P.M. on Monday, Wednesday, and Friday	3 3 0
NATURAL HISTORY	Prof. ALLYNE NICHOLSON, M.D. D.Sc.	2 to 3 P.M.	3 3 0

The Fee for Students taking a Senior Class in any subject, without previous attendance on the Junior Class in the same subject, is 3s. Matriculation Fee, 1s. For the Degree of M.A., 1s. for each of three examinations, and 1s. for General Council Registration.

The Course of Study for the Degree of M.A. embraces two years' attendance on Greek, Latin, and Mathematics, and one on English Literature, Natural Philosophy, Logic, Moral Philosophy, and Natural History. Any Student who, at the time of his entrance to the University, shall, on examination, be found qualified to attend the Higher Classes of Latin, Greek, and Mathematics, or any of them, shall be admitted to such Higher Class or Classes without having attended the first or Junior Class or Classes.

## BURSARIES.

The Bursary Competition will begin on THURSDAY, the 15th October, at 2 o'clock p.m.

Competitors will each, on application, receive from the Secretary, University Buildings, Old Aberdeen, on and after TUESDAY, 9th October, a Printed Schedule, which they are required to fill up and return to him not later than 2 p.m. on TUESDAY, the 16th October, not as in former years, on Saturday.

There will be offered 43 Bursaries, of which 37 are in the patronage of the University, and 6 in that of the Magistrates and Town Council of Aberdeen. All but 10 are open without restriction. They are tenable for four years of the Curriculum, and are of the following annual values, viz.:—Three of 30s.; Five of 25s.; Five of 20s.; Two of 18s.; Two of 16s.; Twelve of 15s.; Two of 14s.; One of 13s. 10s.; One of 11s.; Five of 10s.; and Four of inferior value.

The Greenleaves Bursaries of 30s., as also separately advertised, is included in the above.

Candidates are required, at least One Month before the Competition, to give the Secretary written intimation of the Subject selected by them, under Division II. of the Subjects of Examination. See 'University Calendar.'

Candidates are requested to bring with them Certificates of their age, to be produced, if required, when the result of the Examination is intimated.

Candidates for the Macpherson Bursaries of 30s. and 10s. are requested to lodge with the Secretary, on or before the 16th October, Certificates from a Gaelic Minister as to their knowledge of the Gaelic Language.

The Bursaries will be assigned in the University Buildings, Old Aberdeen, on SATURDAY, 27th October, at 2 p.m., only Competitors whose Names are in the Order of Merit, or their representatives, being allowed to be present. Any Competitor not appearing personally, or by representative, to accept a Bursary when offered to him, shall be held as declining, and the Bursary so offered to him will fall to the next in order qualified for it.

## II.—FACULTY OF MEDICINE.

WINTER SESSION, commencing on WEDNESDAY, 24th October, 1883.

CLASSES.	PROFESSORS.	HOURS.	CLASS FEES.
ANATOMY	Professor STRUTHERS, M.D.	11 A.M.	£2 3 0
PRACTICAL ANATOMY AND DEMONSTRATIONS	Professor STRUTHERS and Assistant	10 to 4 and 5 to 6 P.M.	3 0
CHEMISTRY	Professor BRAZIER, F.R.S.	3 P.M.	3 0
INSTITUTES OF MEDICINE	Professor KYRIALOG, M.D. P.S. F.R.S.E.	2 P.M.	3 0
SURGERY	Professor ALEX. GORDON, M.D.	10 A.M.	3 0
PRACTICE OF MEDICINE	Professor SMITH-SMITH, M.D.	11 A.M.	3 0
CHILDREN	Professor STEPHENSON, M.D. F.R.C.S.E.	4 P.M.	3 0
MEDICAL LOGIC AND MEDICAL JURISPRUDENCE	Professor	9 A.M.	3 0
MATERIA MEDICA	Professor A. D. DAVIDSON, M.A. M.D.	4 P.M.	3 0
PATHOLOGICAL ANATOMY (Sir Erasmus Wilson, Chair)	Professor D. J. HAMILTON, M.B. F.R.C.S.E.	3 P.M.	3 0
PRACTICAL PATHOLOGICAL ANATOMY	Professor D. J. HAMILTON, M.B. F.R.C.S.E.	3 P.M.	3 0
NATURAL HISTORY	Professor ALLYNE NICHOLSON, M.D. D.Sc.	2 P.M.	3 0

SUMMER SESSION, commencing on MONDAY, April 28th.

Botany—Professor JAS. W. H. TRAIL, 8 A.M. 3s. 3d.  
 Practical Botany—Professor JAS. W. H. TRAIL.  
 Practical Anatomy and Demonstration—Professor STRUTHERS and Assistant, 9 to 4, and 9 A.M. 2s. 2d.  
 Practical Chemistry—Professor BRAZIER and Assistant, 10 A.M. to 2 P.M. 3s. 3d.  
 Natural History—Professor ALLYNE NICHOLSON, 2 P.M. 3s. 3d.  
 Practical Natural History—Professor STRUTHERS and Assistant, 3 to 5 P.M. 2s. 2d.  
 Practical Physiology—Professor STRUTHERS, 2 P.M. 3s. 3d.  
 Practical Pathological Anatomy—Professor D. J. HAMILTON, 8 A.M. 3s. 3d.  
 Operative Surgery—Professor ALEX. GORDON, 10 A.M. 2s. 2d.  
 Practical Pharmacy—Professor A. D. DAVIDSON and Assistant, 4 P.M. 2s. 2d.  
 Practical Midwifery and Gynecology and Clinical Diseases of Children—Professor STEPHENSON, 11 A.M. 2s. 2d.  
 The Anatomical Course in Summer includes instruction in Histology, and in the use of the Microscope; and Instruction in Osteology for Beginners.

Matriculation Fee (including all dues) for the Winter and Summer Sessions, 1s. For the Summer Session alone, 10s.

The following additional Courses of Practical Instruction are delivered in the University or at the Institutions mentioned:—  
 Practical Ophthalmology—Professor A. D. DAVIDSON, 1s. 1s.  
 Practical Toxicology—Dr. F. GORDON, Jan. 1s. 1s.  
 Dental Surgery—Dr. WILLIAMSON, 1s. 1s.  
 Insanity—Dr. REID, Royal Lunatic Asylum, 1s. 1s.  
 Public Health—Dr. STEVENSON, 1s. 1s.  
 Diseases of the Ear and Larynx—Dr. MCKENZIE BOSTE, Dispensary, 1s. 1s.  
 Diseases of the Skin—Dr. GARDNER, Royal Infirmary and Sick Children's Hospital, 1s. 1s.  
 Royal Infirmary: Daily at Noon. Perpetual Fee to Hospital Practice, 6s.; or, first year, 3s. 10s.; second year, 2s.  
 Clinical Medicine—Drs. SMITH-SMITH, HENDERSON, and A. FRASER, 3s. 3d.  
 Clinical Surgery—Drs. A. GORDON, WILL, and GARDNER, 3s. 3d.  
 Pathological Demonstrations—Dr. ROBERTSON.  
 Sick Children's Hospital: Daily, at 11 A.M.  
 General Dispensary, and Lying-in and Vaccine Institution: Daily, 10 A.M. Eye Institution: Daily, 2.30 P.M.  
 Royal Lunatic Asylum: Physicians—Drs. JAMIESON and REID.

[Continued on next column.]

The Regulations relative to the Registration of Students of Medicine, and the granting of Degrees in Medicine and Surgery, may be had at Professor BRAZIER, Dean of the Faculty of Medicine.

## BURSARIES.

There will be offered for Competition in this Faculty, within the University Buildings in Aberdeen, on a date early in November, 1883, to be fixed by the Faculty, the following Bursaries:—(1) To Students who have passed all the Subjects imperative for registration in Medicine, Two Bursaries of 25s. each, tenable for Four Years; and (2) To Students about to commence their Second Winter Session at Medicine One of 30s. or thereby, One of 25s. each, Two of 22s. 10s. and One of 20s. each, all tenable for Three Years; (3) To Students about to commence their Third Winter Session at Medicine, One of 30s. or thereby, One of 25s. each, and One of 22s. 10s. all tenable for One Year. For Subjects of Examination see 'The University Calendar.' WM. MILLIGAN, Secretary.

August, 1883.  
 N.B.—Further particulars, including information as to the Faculties of Divinity and Law, are to be found in 'The University Calendar,' published by A. King & Co., Printers to the University, Aberdeen, price 2s., or 2s. 3d. by post.

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## III. DEPARTMENT OF MEDICINE AND SURGERY.

Students are required before entering to have passed one of the Preliminary Examinations prescribed by the General Medical Council.

The Session will COMMENCE on the 2nd of OCTOBER.

IV. DEPARTMENT FOR WOMEN (225, Brunswick-street).—THE SESSION WILL COMMENCE on the 8th of OCTOBER.

V. EVENING CLASSES.—THE SESSION WILL COMMENCE on the 15th of OCTOBER. New Students will be admitted on the 10th, 11th, and 12th October, between 6.30 and 9 P.M.

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The Exhibition will be competitive at the same time. The Subjects of Examination are Latin, Mathematics, and any two of the three following languages, Greek, French, German. This is an open Exhibition, of the value of 50s.

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## LITERATURE

*Altiora Peto.* By Laurence Oliphant.  
4 parts. (Blackwood & Sons.)

IN 'Altiora Peto,' as in 'Piccadilly,' Mr. Oliphant presents himself to the novel-reading world as one made up of equal parts of theosophist and social cynic, mystic and man of the world, the student of earthly character and manners and the student of divine mysteries. He has an abundance of wit, great knowledge of men and women and society, and as much of the satirical habit—the tendency to attack with laughter, and to make unpleasant or improper things ridiculous—as any one since Lord Beaconsfield. And to these qualities he adds an interest in the spiritual, and a conviction as to its adaptability to purposes of fiction, only to be paralleled in the work of professional preachers like Dr. George MacDonald. To the unregenerate eye, in fact, he presents a set of contradictions, a confusion of contrasts, at once amusing and respectable. He appears as a kind of latter-day apostle, with a Patmos of his own somewhere in Pall Mall and a peculiar wilderness in the very shadow of Decimus Burton's arch. In one chapter the reader recognizes him for the founder and editor of the most elegant and scholarly of satirical prints; in another, for the evangelist of a new (a West-end) Messiah. He reminds you of Blougram and of Gigadibs in turn. Like the bishop he is an adept in Balzac, "the new edition, fifty volumes long"; and like the literary man he has long since

tested his first plough

And studied his last chapter of St. John.

We prefer him as the bishop, so to speak; for, as it seems to us, he is apt as Gigadibs to be a trifle vague and transcendental. He discourses of society with an ease, a grace, and an authority which are really admirable. In "expounding of mysteries," in treating of psychical revolutions and spiritual ambitions and successes, he is far less successful. In the one part of his work he is found to know exactly what to say and exactly how to say it. In the other it is clear that, if his convictions are complete, he has not yet discovered how completely to express them; that though he may well have made up his mind as to what he may with propriety declare, he is a little

uneasy as to the terms and the effects of his declaration. They will know what we mean who have read the brilliant and delightful book it has pleased Mr. Oliphant to christen, not 'Stella and Mattie,' as he might and ought, but 'Altiora Peto.' Nothing can be wittier or more amusing than Altiora unregenerate; while of Altiora regenerate and complete, of Altiora with a mission and a husband contrived *ad hoc*, the less that is said the better.

Altiora is introduced to the reader as the posthumous child of a certain Mr. Peto by a lady now married to her third husband, and as the stepdaughter of one Grandesella, an Italian baron, a financier of doubtful antecedents and a reputation not at all above suspicion. Mr. Peto, as she informs her diary, "was a profound but eccentric philosopher, with a quaint vein of humour, of which, indeed, I am the victim; for his dying request to mamma was, that if I was a girl I should be called Altiora—thus making me the subject of a gentle pun, that will stick to me till I die or marry." About her father she has, she says, "a great many odd feelings," one of which is that, in consequence of his having died ere she was born, he "has been able to exercise an occult influence over me from the first moment of my existence, which would not have been possible had he remained in the flesh"; that, in fact, she is "pervaded by his essence, and that, both morally and intellectually, his spiritual nature in some subtle manner is constantly operative" within her. This is the reason, she thinks, why she has "so little sympathy with other girls." From these she differs enormously:

"In the first place, life does not seem to present them with any problems; they believe everything they are told, take everything as it comes, see no contradictions anywhere, and do not seem haunted by the standing obligation which has been laid upon me to 'seek higher things.' They grovel;—I don't wish to seem uncharitable—but they really do, and are content. To me life is a perpetual enigma, to which no theological system offers a satisfactory solution—against the reefs of which all philosophies break into foam and empty bubbles."

The girl who can write thus at nineteen, and who at ten "could have hopelessly puzzled either the Archbishop of Canterbury or Mr. Herbert Spencer," has, it must be owned, about as little in common with the young women of Thackeray as with the young women of Mr. Henry James. Reflective, serious, passionate even, with a habit of self-searching and self-analysis, crowned with a name full of mystical promise and suggestiveness, and with nothing wanting save experience and a theory of the universe, you feel as you read that she is bound for those altitudes of spiritual destiny where none but the author of 'Piccadilly' or the poet of Paul Faber can move and live. That, however, by no means prevents her from being, to begin with, at once delightful and amusing. Mr. Oliphant, with a touch of satire that is both just and humane, has started by making her (as she fancies) in love, and in love with Ronald MacAlpine, the most trumpy male creature in his collection. When we first become acquainted with her she is making up her mind to go and meet MacAlpine on the beach, pretending to herself that she does not want to go, and analyzing the pre-

tence with the pitiless clarity of a Spinoza in petticoats. On her return she confesses to a love scene, and to a great deal besides. This, for instance, is how she is moved to think and feel concerning her sweetheart's personal appearance:—

"He is tall, dark, and in his Highland dress looks the *beau-ideal* of a Scottish chief. I am afraid, even if he had not been so very clever and agreeable as he is, I should still have liked him on account of his *tout ensemble*. Why this mysterious sentiment, which I am now experiencing for the first time, should depend so much upon the accident of external appearance, is another puzzle. Can it be possible that so deep a passion can really have any connexion with clothes and colour, or that I should have felt differently towards him in trousers?"

And these are the terms in which she records the effects of his declaration:—

"He gently but firmly took my hand and pressed it to his lips. Of course I should have liked to let him keep it, so I snatched it away, and suddenly began to tremble very violently. This shows how utterly incapable the will is under certain circumstances to control the organism. The hatred and contempt I felt for my own body at that moment was indescribable. Why should it possess a power of humiliating me at a time when all my feminine instincts, which, I suppose, are my noblest, made me wish to disguise my real feelings towards him? On the other hand, what was there humiliating in allowing him to perceive that I returned his affection? If I was angry with my body for humiliating me, I felt equally angry with my soul, or whatever the other part of me is, for feeling humiliated. I got so absorbed in this physiological dilemma, that for a moment I forgot all about him, and putting down my paint-brush—it was my left hand he had kissed—I clasped them both together and gazed vacantly out to sea."

From this pass of emotional bewilderment she goes on to feeling very happy, to enjoying herself as one in a group after a famous Millais, and in the end to experiencing

"a sense of mortification in the reflection that my conduct had not been by any means so strikingly original as I should have predicted it would have been whenever an event of so much importance should occur to me."

Her mother—"a stout, round, brisk little woman, very practical and matter of fact, with a *nez retroussé*, light hair, grey eyes, and a temper to match"—will not hear of the business. Altiora, of course, is deeply wounded; but next day MacAlpine, after listening to a statement of his mistress's views in matters spiritual, cuts his own throat by observing, with a pleased smile, that he and she are both agnostics. "He had no sooner made this remark," says Altiora, "than I felt that all was at an end between us." She refrains, it is true, from unpocketing her notes for an essay she is writing 'On the Anomalies of Civilized Existence as Tested by Intuitive Aspirations in Ideal Life.' But she proceeds to argue the point with him; the discussion is interrupted by the approach of her stepfather Grandesella with an order to pack up and start for Paris that very night; and the upshot is that she concludes this first instalment of her diary in such terms as these:—

"So ends the history of my first delusion. I wonder whether the experience of my life is to be that it is made up of them—whether the satisfaction which most people seem to derive from existence, arises from the fact that they live on the surface, and don't dig deep enough

to find that it is made up of illusions. That the financial operations of the Baron and Mr. Murkle are, has long become clear to me; that the social ambitions of my mother are, is no less evident. All the three individuals with whom my life is most closely associated are pursuing shadows, and they persist in dragging me with them. Next year I am to be launched upon the society of London, and no pains are to be spared to make me a success—in other words, to make me another illusion; that is what it comes to. The only things that seem to me real are poverty, sickness—suffering of all sorts. I am strongly inclined to think that if you go deep enough, everything else is sham. But perhaps that is only because I am young, and my experience of life so far has had a tendency to make me morbid. There must surely be another side to the medal; and on that hypothesis, I solemnly dedicate my life to its discovery."

All this—and all we have left unquoted—is excellent comedy. What follows is as good, or even better. In his next chapter Mr. Oliphant introduces the two most natural and complete of all his world of characters—the Californian heiress Stella Walton and her bosom friend Mattie Terrill. They have come to Europe to open their minds; and as they are both resolved to see things as they are, they have changed names and reputations, so that Mattie, who has a great deal of beauty and no money, passes for the distinguished heiress Stella Walton, while Stella, who has heaps of money and not much beauty, becomes the heiress's poor cousin Mattie Terrill. They are quite fearless and rather impudent; they have an abundance of good sense, good wit, good feeling, and good intentions; they are "bossed" by a wonderful American old maid, a certain Aunt Hannah; they are frank, honest, spontaneous, natural, and wholly delightful; with the bloodless, passionless, exquisite young nonentities who provide the modern American novelist with materials for the exercise of his genius they present a contrast as pleasant and complete as can well be imagined. They become Mr. Oliphant's heroines the moment they enter the story. Aunt Hannah aiding, they take possession of Altiora; they traverse the iniquitous designs of the Baron and his partner Murkle; they rescue the hero, Lord Sark, from the clutches of the fascinating Clymer, first of all, and afterwards from the ruin he has wrought himself by injudicious proceedings in the City; they astonish the *élite* of society as the Duchess of Beaucourt's guests; they marry Altiora to Keith Hetherington, the author's pethero—mystic, scholar, traveller, gentleman—one of the vaguest and least entertaining personages in good modern fiction; they secure delightful husbands for themselves. They write the most amusing letters, talk the brightest talk, do the most daring things, and bewitch the reader almost as completely in black and white as they might in the flesh. There is nothing for it when they are to the front but to laugh and admire and be happy. They are, indeed, as human and as irresistible as Keith Hetherington is unattractive and remote. More than that for them, as they who read the story will see, it would not be easy to say.

It is impossible within the limits at our disposal to analyze, however briefly, the intrigue—as of Balzac touched with George Mac Donall, 'La Maison Nucingen' flavoured with 'Robert Falconer' and the

'Marquis de Lossie'—of which these charming creatures are the centre, or to do more than refer in passing to a few among the crowd of characters in which they are the bright particular stars. Of Altiora herself we have already noted that she falls at once into the background of the story, and that, moreover, she grows less and less interesting as she advances towards that spiritual perfection which her author wills to depict—and cannot. Inseparable from Altiora is Aunt Hannah: rough and racy of speech; abounding in good sense and the sweetest humanity; touched with peculiar mysticism; gifted with peculiar powers; a grotesque for some hundreds of pages of uncommon merit, in conception and in execution alike, but developing at the last—such is the wickedness of novelists, even good ones—into an abnormal species of Monte Cristo, a Monte Cristo disguised in spinsterhood and a strong New England brogue. Another heroic personage is Lord Sark's enchantress, "that horrid Mrs. Clymer": a mysterious American, with all the graces except the grace of chastity, all the talents except a talent for honesty, all the qualities that make a woman fashionable, and none of those that make a woman good; alert, resolute, and unscrupulous—one of the boldest and completest sketches in modern fiction. Then, with his "peculiar dark predatory look," there is Grandesella's partner Murkle, of whom Altiora remarks to her journal that "if ever there was a man whom one word could describe, 'Murkle' is the man and 'pounce' is the word"; there is Grandesella herself, who, says Miss Peto, "always made the impression upon me of a turkey gobbler in a perpetual state of strut"; there is Lord Sark, the most engaging and human of recent heroes; there is Lord Sark's friend Bob Alderney, delighted to have but a pound a day, and translating "the 'Yagna' and 'Vispered,' and all the other writings on Mazdeism"; there is MacAlpine, poet and musician, art critic and agnostic, a type of the harmless necessary humbug of society. Mixed up with these are gay old dukes and delightful old duchesses, stockbrokers, agitators, artists in explosives, doctors, fashionable beauties, dandies, "tame cats," curates, queens of finance, speculators, Russian princesses—a mob of individualities recruited from all the corners of society, not one of them but with something to recommend him to our notice and to fix our attention if but for an instant; not one but with the capacity to bear his part to admiration in the general mellay, and to completely justify his author in electing to create and use him. How fresh and lifelike they appear, and how brilliantly and strikingly they fare, we hardly need to say. From Mr. Oliphant as a writer of apostolical romance it is possible, as we have shown, to differ pretty vigorously. With Mr. Oliphant as an artist in dialogue, as a social satirist, as a painter of men and manners, it is impossible to do other than agree. There is his real strength, there is his true success. There are dull passages in 'Altiora Peto'; there are touches of extravagance, traces of hurry, hints of confusion, glimpses of failure, to boot. But for all that the book is one that everybody will greedily read and greatly admire. It is, to begin with, the outcome of a mind of singular originality

and independence; and of such qualities as wit and humour, as good breeding and good temper, as knowledge of the world and command of character, as elegance of style and clarity and expressiveness of diction, it contains enough to equip a score of ordinary novelists for the production of a score of extraordinary novels.

*Annals of the Early Caliphate, from Original Sources.* By Sir William Muir, K.C.S.I. With a Map. (Smith, Elder & Co.)

SIR WILLIAM MUIR has so firmly established his claim to a high place among European Orientalists by his excellent 'Life of Mahomet'—which in many essential points, above all in conciseness and lucidity of style, is far superior to Sprenger's 'Leben Muhammads'—that any new work from his pen must command the careful attention of all who take an interest in the progress of Eastern studies, especially when the results of many years' toilsome labour are presented to the public in a graceful and attractive form. And this is pre-eminently the case with this sequel to the biography of the Prophet, which takes up the thread at his death and traces the development of the religion he founded during the reigns of the first four caliphs to the final triumph of the Omeyyad dynasty, or, as the author expresses it,

"floats the bark of Islam over the rapids and devious currents of its early course until, becoming more or less subject to ordinary human influences, it emerges on the great stream of time."

It is a fascinating picture that is unrolled here; all the best and noblest qualities of Arab chivalry—heroic valour, unblemished honesty, purity and simplicity in the daily affairs of life, and a gentle and forbearing disposition towards conquered races and creeds—made the first decades of the new era a truly great and admirable period in human history. Only too soon deterioration and moral degradation began to pervade Moslem life; faction and strife loosened the bonds of union and fraternity; extravagance and luxury introduced the new element of selfishness into society, and crushed the healthy spirit of disinterested patriotism, of equity and justice. The idea of universal empire having once become the key-note of Islam, the old antagonism between the Bedouin chiefs and the proud "Coreish," the aristocracy of Mecca and Medinah, which had been lulled to sleep under the firm rule of Abū Bekr and Omar, revived gradually; dissension sprang up in all parts of the realm, especially in Kūfa and Bassorah, the newly founded cities; and the seeds of disaster and disintegration were sown broadcast. It required a master hand to unravel these confused and entangled threads, and to hold a safe course through the bewildering labyrinth of conflicting statements and contradictory reports, but the author has proved quite equal to his arduous task. In perusing his delightful pages the reader feels entirely at a loss to decide to which of their manifold qualities to assign the first prize—whether to the clear language, the singular tact and impartiality in setting forth the virtues of the first great champions of Islam, the delineation of character, or the sound critical judgment which was indispensable to distinguish the few authenticated facts from



the numerous apocryphal traditions fabricated at a later period by prejudiced Abbâside writers. For tradition proper ceases with Mohammed's death, and the historian has to deal with very scanty material, and often to be thankful even for little poetical fragments which help to give reality and fullness to a story. The author's chief authorities among Eastern writers are Ibn al-Athir, Belâdzori, and Ibn Khaldûn; the Arabic original of Tabari has been accessible to him only as far as the battle of Cadesiya, 635, which decided the fate of the Persian empire, and it is with a certain feeling of regret that we miss from that date the guiding hand of the incomparable annalist. It might have been a safer plan, perhaps, to wait for the complete edition of Tabari now being published in Leyden: however, since it will probably serve to correct only minor points of detail, we waive our objection and content ourselves with what we have got, a brilliant specimen of English scholarship that will no doubt remain the standard work on this epoch of Asiatic history for a long time to come. All the important personages who appear on the Arabian stage during the early caliphate are drawn with a skilful and experienced hand—the gentle, kind, and cautious Abû Bekr (632–634), who saved Islam in the first critical times after the Prophet's death; the strong and single-minded Omar (634–644), the man of severe austerity, but of tolerant and forbearing disposition, whose deep sense of justice succeeded in keeping in check the conflicting claims of the various rival parties; the selfish Othmân (644–656), whose nepotism and vacillating policy were mainly responsible for the growing dissatisfaction and the spirit of rebellion that afterwards led to the great schism in the Moslem world; the weak and hesitating Ali (656–661), the advocate of compromise and procrastination, who virtually sided with the murderers of his predecessor and identified himself with the cause of the Arabs against the aristocratic "Coreish," without foreseeing that the socialistic element in this unnatural alliance would sooner or later destroy the caliphate itself; the dashing but sanguinary Khalid, the so-called "Sword of God"; the cooler, more vigorous, and cleverer Mothanna; the astute Amru; the wise, courageous, and consistent Muavia, the founder of the Omeyyad dynasty; and many more besides. Another equally interesting feature is the graphic description of scenery, which, based on the best modern works of travel, gives the true local colouring to the stirring events with which almost every page abounds, and greatly enhances the charm of the narrative.

There is one date in this book which it is impossible to allow to remain unchallenged. The accession of the last Sassânian, Yezdegerd III., to the throne of Persia is fixed in December, 634, in the twenty-first year of his age. Well, according to Mordtmann's and Nöldeke's investigations, the Yezdegerd era began as early as the 16th of June, 632, and the reign of the unlucky prince commenced either towards the end of the same year or in the first months of 633. According to Tabari he was then only eight years old (according to others fifteen or sixteen), and the statement seems corroborated to a certain degree by the curious fact that all the coins of the first ten years of his

rule represent him as a beardless youth. Another misleading remark is contained in a foot-note on the first page, which tells us that "the first Moharram of the first year of the Hegira corresponds with the 19th of April, 632." It coincides, on the contrary, with the 15th or 16th of July, and the author has throughout his book himself calculated his Christian dates on the basis of the 16th of July, exactly as Wüstenfeld's chronological tables do.

*Mano: a Poetical History.* By R. W. Dixon. (Routledge & Sons.)

CANON DIXON has chosen for the subject of his new poem one of the most picturesque periods in history—a period singularly rich in all the elements which seem best to adapt themselves to poetical treatment. The end of the tenth century is, in fact, a storehouse of the raw material of poetry. For what could appeal more forcibly to the imagination than that particular epoch of the Middle Ages, when Christendom was in a state of unnatural tension, believing that the end of the world was at hand, and numbers of people turned impatiently from all temporal interests to crowd into monasteries and convents for the salvation of their souls? An extraordinary time, truly, full of the strongest contrasts, as, for example, that struggle for Italy between Norman and Saracen which seems to be the leading idea in Mr. Dixon's poem.

The story of Mano, supposed to be told by an old monk called Fergant, is written in the manner of a chronicle. The hero Sir Mano is a Norman knight sent from Italy by Count Thuroid in order to raise succours from home. But while pleading his cause with Duke Richard of Normandy he becomes enamoured of Blanche, the fairest damsel at the Court and the betrothed of Giroie, the Count of Montreuil, while her sister Joanna falls in love with Mano. Loving thus at cross purposes, Mano and Joanna, ignorant of each other's intentions, simultaneously go to Rouen in order to confess their ill-starred passion to Gerbert, who from simple monk rose to be Pope Sylvester II. Gerbert, whose ambition it was just then to be made Archbishop of Ravenna, resolved not to divulge Joanna's secret to the knight lest love should beget love and he be tempted to linger too long in Normandy. As Gerbert's interests required that Mano should return to Italy without delay, he persuaded Joanna to retire temporarily to a convent, and informed the former of the marriage of Giroie and Blanche. Mano at this news readily takes his departure, and he and his Normans beat the Greeks and Saracens in numerous encounters. But after Gerbert has become Pope Mano incurs his displeasure and is banished from Rome. He returns to Normandy, but through a series of unfortunate events, too long to enumerate here, both he and Joanna eventually perish at the stake.

This, in brief, is the outline of a story replete with dramatic situations, strange incidents, and striking characters, of which the writer has only partially availed himself. For example, the hero is described as reaching Paris at the time when that city lay under the ban of excommunication, the Church of Rome demanding that King Robert should put away his wife Bertha, as he had stood

godfather to her son by a first marriage, a rite by which he had become "more than a father in affinity." Here was a subject ready made to a poet's hand: a city mysteriously paralyzed by the Papal decree, and a king miserably divided between dread of the Church and love for his wife, but finally yielding her up under the impression that the last judgment is at hand, and that the separation will be but brief. Here is a specimen of Mr. Dixon's treatment of this powerful episode:—

Likewise to Paris when we gotten were,  
There was strange darkness cast o'er every street,  
And all was stiller than a sepulchre.

Unlit the houses were: none did we meet,  
When Mano with the men most near to him  
Rode by that church which is Saint Dennis' seat:  
And, passing by the church door great and dim,  
One of the men by hand invisible  
Was smitten, that he loudly gan blaspheme,  
And rolled in raging madness from his sell.  
Whereat the door was opened from within,  
And a strong light upon the dark did swell.  
And a great man and woman there were seen,  
Who knelt before the altar: there was none  
Beside them in the church all trim and clean,  
Where service was prepared, and the altar shone  
With gold and silver.

Mr. Dixon might have made a great deal more of Gerbert, one of the most striking figures of his time. Of this astute ecclesiastic, who had learnt astrology of the Saracens, and was said to have fabricated a brazen head under the influence of certain planets, William of Malmesbury tells a story which we also find in the 'Gesta Romanorum,' and which in Mr. Dixon's version appears in a rather fragmentary form. It is the familiar tale of that image in the city of Rome which stretched forth its right hand, on the middle finger of which was written "Strike here." None could understand the meaning of this mysterious inscription, till at length Gerbert came, and, observing the shadow cast by the inscribed finger, marked the spot, and returned thither at night with a page carrying a lamp. There he opened a passage into the earth, and descended into a marvellous structure of which walls, floors, and ceilings were of pure gold. Golden images of knights were playing at chess, a king and queen of gold were seated at a banquet, and all kinds of golden trinkets lay on the tables. In a recess was a carbuncle, which by its brilliancy lit up the entire palace, and opposite to it loomed a mysterious figure with a bended bow. But the blazing treasures of this wonderland were not for mortal hands, for when the page took a golden knife from the table the golden images rose up with a dreadful noise, the figure with the bow shot at the carbuncle, and a total darkness ensued. The page immediately replaced the knife, otherwise the explorers would both have suffered a cruel death. This story, which has something of the weird richness of an 'Arabian Nights' tale, partly loses its glamour in Mr. Dixon's hands. He tells how

in the Roman town  
A brazen statue stood with outstretched arm  
Bearing the word "Dig here": great this renown,  
And many they who dug and came to harm,  
Not finding aught, nor guessing what was meant,  
Till Gerbert reached it by a magic charm.  
He marked what way the hand its shadow bent  
Upon the equinox and at the noon,  
Then dug, and found much gold, but sore was shent:  
For a brass demon, keeper of the boon,  
Leaped on him, and he scarce departed thence,  
Leaving the riches o'er the cavern strewn.

This extract, which will give a good idea of Mr. Dixon's powers of narrative, may also serve as a specimen of his diction. It will be seen that he aims at being very archaic, but he can hardly be said to move gracefully in the style and language borrowed from a past age. Although the fashion of employing a remote and antiquated fashion of writing has been set by some of our leading poets, it is not one to be lightly imitated. Even in the hands of a master such a style leads to affectation and unnaturalness. Mr. Dixon's choice of ancient words, for example, seems to be often devoid of taste and felicity. Few are the readers who will clearly apprehend the meaning of such obsolete words as "dearn-best," "fautor," "despiteous," "chivachie," and hundreds of similar expressions.

Mr. Dixon's choice of a metre constitutes the chief interest of his work, for he is one of the few writers in our language who have attempted a long poem in the *terza rima*. In his rhymed preface he says that the law of this verse is:—

That round the stanza still the structure play,  
At end arrested somewhat: this his law,  
Who gave such wondrous music to his lay.

"The stretched metre" of this form of verse does not seem well suited to the genius of the English language. The lines have a tendency to run on ilimitably without pause or break, as may be seen from Shelley's 'Triumph of Life.' It is true that Mr. Dixon usually manages to mark off his stanzas by some kind of pause, but his verse in consequence has a cramped, mechanical quality, the very reverse of the free melodious flow naturally belonging to this metre. Throughout the book there are lines which fall upon the ear with the hard regularity of a hammer striking on an anvil:—

But woe is me, that in this brave land lies  
A cankerworm beneath the glorious show;  
Peace rests on pain, renown on miseries.

The peasants groan and wail in ceaseless woe,  
Weighed down by tolls, by services and dues,  
Which to their mighty lords they ever owe.  
No task of them required may they refuse,  
But, for themselves, to fish, or hunt, or snare,  
Or fell the forest trees, they may not use:

Neither to spend upon themselves they dare;  
For all the Normans hold themselves to be  
Equal as masters, having common care:

And hold the land by their confederacy,  
Crushing the Frank and Breton, whom they found,  
What time in ships they first came over sea.

Which rigour wrought those children of the ground  
To that mad rising, whose most sure defeat  
Fell, ere the millenary year went round.

Shelley and Mr. Browning are nearly our only poets who have made use of the *terza rima*, with the exception, of course, of those writers who have translated the 'Divine Comedy' into English. Shelley was evidently fond of this metre, in which the flow and rush of interwoven lines and rhymes have something of the continuous rolling of waves running and fusing one into the other. Its intricate music seemed to allow plenty of space for the highest reaches of his lyrical inspiration, and yet he must have found some obstacle, one would think, in the technical difficulties of this foreign measure, for it is to be observed that of the four poems he attempted in it, only one is complete, 'Prince Athanase,' 'The Woodman and the Nightingale,' and 'The Triumph of Life' unfortunately remain but splendid fragments. The 'Ode to the West Wind' is

the only complete poem which Shelley has left us in the *terza rima*. He has, however, somewhat modified the metre by dividing a certain number of lines into stanzas, each ending with a couplet. By this means he seems to have permanently introduced this form of verse into our poetry, and he himself certainly never found one more congenial to him. In 'The Statue and the Bust' Mr. Browning, again, has introduced a curious modification of the *terza rima*; for, by reducing his line from ten to eight syllables, he has completely altered its character, changing the mazy length of interdependent verses to a remarkably crisp, clear-cut precision of line. In fact, it is difficult to realize that there is any affinity between this metre and that of the *terza rima*. Mr. Dixon can scarcely be said to have been successful; still a long narrative poem in so difficult a metrical form is an interesting experiment, and must possess considerable attraction for every student of poetry.

#### *Folk Medicine: a Chapter in the History of Culture.* By William George Black. (Folk-lore Society.)

THE student of the history of civilization will be thankful to Mr. Black for having gathered from all sorts of books and from widely separated lands and races the materials of which his book is composed. It might have been made much larger—no one, we imagine, knows this better than the author; but Mr. Black has preferred to select typical examples of old beliefs only, and to arrange them in what he holds to be their scientific order. As to this classification we have little to say. No two workers in this very obscure field would agree about the matter of arrangement, and so long as we have the facts put together where we can find them the headings of the chapters are of but little importance. It is a graver matter, however, when we find some parts of the book well worked out, and others, which are quite as important, dealt with in the slightest possible manner. The chapters on the "Transference of Disease" and on "New Birth and Sacrifice" are excellently thought out and illustrated by a sufficient number of typical examples. On the other hand, that on "Our Lord and the Saints in Folk Medicine" is extremely meagre. Nor is this its most serious fault. Mr. Black has not restricted his view to this island or to Europe only. Had he done so we might, perhaps, pardon him; but in a book which deals with folk medicine throughout the world it is important that the reader should be put in possession of facts relating to many forms of belief other than the Christian. The heading of the chapter should have been "Divine and Holy Persons in Folk Medicine"; and the reader ought to have been shown that in Moslem and Buddhist countries there are a set of beliefs which run in parallel lines with the superstitions which have gathered around our Lord and the saints of the Catholic hierarchy. The chapter on "Personal Cures" is most interesting; but here also we suffer from the lack of illustrations from Oriental sources. We believe that a wider acquaintance with mediæval literature would have been of service to Mr. Black, not only by giving him

a good store of fresh examples, but also by showing that some things which he deems local were general, or, at least, widely spread. For instance, he tells his readers that in Cornwall the water in the church font was so highly valued for charms "that formerly all the fonts had to be kept locked that the people might not steal it." "Formerly" is a vague word. If Mr. Black means that this occurred in the seventeenth or eighteenth century, the fact is new, and is most interesting on several accounts. If, however, he means that this occurred before the Reformation, there is evidence to prove that the practice was not limited to Cornwall, but extended over the whole of England. The decrees as to ecclesiastical ornaments issued for the province of Canterbury by Archbishop Winchelsea, and for that of York by Archbishop Grey, both provide that each church shall contain a font with a lock; and the Council of Durham held in 1220 makes a similar order, and gives the reason for it: "Fontes sub sera clausi teneantur propter sortilegia." Those who have made a study of ancient English fonts affirm that there are hardly any examples remaining which do not show traces of the hinges and staples by which the water in the interior was secured in former days. Mr. Black holds that there are three primitive ways of explaining the origin of disease—"1, the anger of an offended external spirit; 2, the supernatural powers of a human enemy; 3, the displeasure of the dead"; and he believes that the above arrangement indicates the order and importance of the ideas. It will thus be seen that he is in conflict with those who hold that all primitive ideas on science, philosophy, and religion are founded on ancestor worship. The subject is far too dark and remote for us to venture on giving a positive opinion; we may say, however, that Mr. Black makes out a very good case for his own side.

#### *English Men of Letters.—Sheridan.* By Mrs. Oliphant. (Macmillan & Co.)

MRS. OLIPHANT thinks Sheridan has been overrated. Her sketch of him and his writings appears designed to emphasize this view; certainly it is skilfully planned so as to convince the reader that such a conclusion is well founded. The substance of her complaint is that Sheridan did less than he might have done, and that, had he been more industrious, he might "have left both fortune and rank to his descendants." An estimate of an English man of letters can have little value if it be based not upon what he did, but upon what he might have done. The late Sir Archibald Alison used to fill many pages of what he styled history with speculations as to what would have happened if some event or person had had a different origin or taken a different turn. This is the kind of easy writing which Sheridan pronounced most unsatisfying.

Supposing Mrs. Oliphant to be right, and that Sheridan was "the dazzling but evanescent triumph of a day," why should he attract so much of the world's notice? Why should he have a place in this series of great English writers? That his life was free from blame, and that he was a model in all respects, no rational person would contend. But there is a distinction, which Mrs. Oliphant



seems to have forgotten, between a man and his works. Further, there is a consideration too much overlooked in judging a man of note whose moral conduct may be the reverse of exemplary. If by his conduct he does distinct injury to his contemporaries, or if his evil deeds affect succeeding generations, then he may justly be condemned by the censor, however finely he may have written and however valuable may be his contributions to literature. Sheridan often drank too much; he was negligent in answering letters, and indifferent about paying his debts; he had, in fact, a large share of the minor vices; but he did little harm after all. We think, indeed, that his failings have been unduly magnified. In the matter of taking too much wine he was not singular amongst his contemporaries. Fox and Pitt shortened their lives by over-indulgence in stimulants, yet in judging their careers we do not lay too great stress upon that. Mrs. Oliphant describes Sheridan as being one of the most forlorn of beings when illness overtook him in later life, adding: "He had worn out his excellent constitution with hard living and continual excesses. Oceans of potent port had exhausted his digestive organs." It is true that Pitt and Dundas were given to drinking port; but Sheridan preferred claret till late in life, when it was his misfortune to have acquired a fondness for brandy. Be it remembered, however, that he was sixty-five when he died, and this is an age not often attained by systematic drunkards. That he ran recklessly into debt is another charge against him. But, when the end arrived, it was found that his debts did not exceed 4,000*l*. Pitt died owing his creditors more than ten times that sum; Fox had squandered more than Sheridan ever possessed, and towards the end of his days Fox was indebted to his friends for the means wherewith to live; Burke's expenditure was as far beyond his means as that of Sheridan; and the real fault of the latter was that he had not the nation to pay his debts, as Pitt had, that he had not so many generous friends as Fox, and that he was not pensioned like Burke. There is something both petty and distasteful in harping, as Mrs. Oliphant does, on Sheridan's failings. One of them, that of carelessness in business matters, may admit of an explanation. Many stories are told and repeated about the way in which he stuffed his letters into a bag and left them unopened there. It is possible that as Sheridan had all through life a boyish fondness for practical joking, he sometimes purposely deceived his friends and acquaintances with regard to his habits of business, and made them think that he paid no heed to the letters which he received in order to make them wonder how he managed to transact his business. He doubtless worked by fits and starts, sparing himself no pains at one time and taking no pains at another. His industry whilst adviser to the Prince Regent is unquestionable; indeed, Mrs. Oliphant admits that he was as busy in the prince's service as if he had been Secretary of State. It is scarcely necessary to add that his labour was all in vain; but good nature carried to excess, quite as much as indolence, was one of Sheridan's venial faults.

The sketch of Sheridan's early life and

career is the best part of this volume. He never wrote a better comedy than that of which he was the hero in actual life. His rescue of Miss Linley, the beautiful young girl and exquisite songstress, from the clutches of the villain Capt. Matthews; his flight with her to France and clandestine marriage there; the two duels which he fought with Matthews in vindication of her honour and his own conduct; and his subsequent public marriage, made with the consent, if not the approbation, of all concerned, cannot easily be matched in the annals of social life. No mention is made by Mrs. Oliphant of Bath Easton, where Lady Millar presided over a poetical coterie in which Sheridan cut a figure, yet his introduction into this set is one of the most curious episodes of his life at Bath. Referring to Mrs. Sheridan in these early days, Mrs. Oliphant says, "She was a devoted wife, and seems to have done her best for her brilliant husband." At a later time she is credited with labouring hard to help him with his great speech on the Warren Hastings trial, copying out pamphlets and arranging extracts for him. Indeed, the little we really know about her is wholly to her credit, and what has been said in her dispraise is unauthenticated gossip. Unfortunately, Mrs. Oliphant accepts the gossip as gospel, and says that "Mrs. Sheridan was not herself without blame," and that a young Irishman was said to have "moved her heart." It is added that "it is not necessary to enter into any such vague and shadowy tale." Would it not have been more becoming, then, to give Mrs. Sheridan the full benefit of all that is known about her, and to have refrained from insinuations in the style of Lady Sneerwell? Even if thinking it her duty to disparage Sheridan, Mrs. Oliphant might have respected the memory of his first wife.

Mrs. Oliphant is by no means exuberant in her praise of 'The Rivals,' 'The School for Scandal,' and 'The Critic.' She writes rather strangely about 'The School for Scandal' "blazing forth, a great Jupiter among the minor starlights of the drama," and she admits it to be a "masterpiece"; yet she is clearly in doubt whether it is really a great comedy. As an offset to any eulogy, she urges that Sheridan's art "was theatrical, if we may use the word, rather than dramatic." Moreover, she holds that Sheridan's "view of life was not a profound one. It was but a vulgar sort of drama, a problem without any depths—to be solved by plenty of money and wine and pleasure, by youth and high spirits, and an easy lavishness which was called liberality, or even generosity, as occasion served." Granting that there is no profundity in Sheridan's plays, and that they are "theatrical rather than dramatic," it remains true that better ones of their kind have never been produced, and that plays which are as attractive to playgoers a century after they were first put upon the stage as they were to delighted contemporaries are rare in dramatic literature. It may be, as Mrs. Oliphant seems to think, that if Sheridan had written otherwise he would have merited higher praise; but the main question is, Are his plays good or the reverse? and the fact that they hold the stage is one for which full allowance should be made. We gladly note that Mrs.

Oliphant makes short work with those writers who assert that 'The School for Scandal' is a plagiarism as a whole or in parts. We must protest, however, against the passage where Sheridan is likened to Molière, and said to have taken "his own where he found it, with an inalienable right to do so which no reasonable and competent literary tribunal would ever deny." It is a pity that the saying of Molière should be constantly misapplied. What the great Frenchman meant was that, in taking from Cyrano de Bergerac's play a particular passage, he reclaimed his own property, the passage in question having been appropriated by Cyrano from one of Molière's unpublished manuscripts. It is true the saying of Molière is frequently used as Mrs. Oliphant has used it, but it is none the less true that this is a blunder which is not converted into a truth by frequent iteration.

Mrs. Oliphant has a poor opinion of Sheridan as an orator and a politician. In her view "it is impossible to think of him as influencing public opinion in any great or lasting way." He may have delivered pieces of noble rhetoric, but he did so, according to Mrs. Oliphant, simply for the sake of effect, being neither moved by self-interest nor inspired by patriotism, but influenced by a "lofty weakness," a desire for fame. His great speech at the trial of Warren Hastings—a speech which Gibbon, Fox, and Burke united in admiring—was but an occasion on which he had the extraordinary good fortune, in Mrs. Oliphant's eyes, during "a career made up hitherto of happy hits and splendid pieces of luck," of treating a subject which gave him scope for the exercise of all his gifts and for indulgence in "claptrap and inflated diction." The enthusiasm which animated him "was more on account of Brinsley Sheridan than of the Begums." Such is the strain in which the speech at the beginning of the trial is estimated. That at the close is stated to have "had no record of fame." Now we doubt whether Mrs. Oliphant has ever read either speech. If she had, she would have learnt that each was very practical and free from claptrap and inflated diction. This is true of the speeches actually delivered, and not of the distorted and misleading versions to be found in the collected edition of his speeches. The second one, which is said to have "had no record of fame," has not had a worse fate than those of Fox and Burke, which were delivered after his. Very few have ever read Fox's speech on this occasion, and but a small number of Burke's admirers have toiled through the oration which occupied nine days in delivery.

Not only in the general view which Mrs. Oliphant has taken of Sheridan is there much that provokes dissent, but in particular remarks there is some lack of accuracy. In the interregnum during the illness of George III. in 1789, Sheridan is said to have had the post of Treasurer of the Navy allotted to him in "the short-lived new ministry." As a matter of fact the ministry never held office, so that it cannot be said to have lived at all. It is to Sheridan's honour, though it is insinuated that it is to his discredit, that "he gained nothing by his political career, in which most of the politicians of his time gained so much." He began and ended life a poor

man, and he left a reputation unstained by acts in which the venal politicians of his time gloried—acts which, perhaps, Mrs. Oliphant would have condoned. It is better for Sheridan and his fame that he did not leave either fortune or rank to his descendants. Happily for himself, he left what is far more to be desired than the largest fortune and the proudest title—a name in literature which will long survive, a reputation in Parliament which is almost unique, and a heritage of intellect which his descendants have shown to be a precious and enviable possession.

*Hindu Philosophy: the Bhagavad Gītā; or, the Sacred Lay: a Sanskrit Philosophical Poem. Translated with Notes by John Davies, M.A. (Trübner & Co.)*

EVER since Sanskrit literature became known in Europe great attention has been paid to one of the philosophical episodes in the 'Mahābhārata,' the so-called 'Bhagavad Gītā.' This episode, as was pointed out in a former review (*Athenæum*, Sept. 9th, 1882), is a conversation between Krishna and Arjuna before the beginning of the great battle. It is also, as we pointed out at the time, in its present shape of late origin. This, however, does not prevent the main idea belonging to one of the earliest parts of Indian literature. The poem has had the advantage of having been more frequently translated than any other work of Sanskrit literature, if we except Kālidāsa's 'Sakuntala.'

It is worth while to inquire for the reason of the interest thus manifested. We have not far to look for it. Instead of the rather dry speculations of Hindu philosophy and the often unintelligible verses of the Vedas, ideas are here expressed in poetical language which were not supposed to have entered the Indian mind. We mean, of course, the idea regarding *bhakti*, faith, submission, and *jñāna*, the transcendental science, the knowledge of the mysteries of God. An often superficial knowledge of these matters aided by theological bias accounted for these apparently new views by the hypothesis of foreign influence, this foreign influence being supposed to be Christianity. This view of an influence of Christianity on Indian religious speculations seemed to be confirmed by some of the legends which belong both to later Brahmanism and Christianity. The theory was that Brahmanism has borrowed these legends from Christianity, while the fact is that these legends are older than either Christianity or Brahmanism. If thus the legends do not prove anything for the influence of Christianity on Brahmanism, we may further inquire if *bhakti* cannot be regarded as the natural outcome of every religious speculation. We answer this question unhesitatingly in the affirmative. *Bhakti*, says M. Barth in the 'Religions of India,' "is explicable as a native fact, which was quite as capable of realizing itself in India as it has done elsewhere in its own time, and independently of all Christian influence, in the religions of Osiris, Adonis, Cybele, and Bacchus."

These remarks are called for by a translation of the 'Bhagavad Gītā' which the Rev. John Davies has brought out in "Trübner's Oriental Series." After so many translations of the 'Bhagavad Gītā' we must inquire what is the *raison d'être* of still another.

Undoubtedly Mr. Davies does not think his translation so much above the average that on that ground alone it would be justified. In fact, the translation itself, including the grammatical notes, seems to be nothing more than a "crib," and this purpose the notes and translation fulfil admirably. The grammatical notes are of a more or less elementary character. None appears to us striking, and nothing is added to our knowledge of Sanskrit grammar or lexicography. We must therefore look for another reason. This is easily found in the appendix, which is of a mildly polemical character. Mr. Davies first discusses the position taken up by Mr. Telang, who ascribes to the 'Bhagavad Gītā' a considerable age, seeing in it a pre-Buddhist production. Mr. Telang's arguments are to a certain extent futile, but they do not deserve all the strictures Mr. Davies has passed on them. Some of Mr. Telang's reasons for assigning to the 'Gītā' a considerable age, though brought forward in a rather abstruse way, are by no means met by Mr. Davies's arguments. Our author next speaks of the edition of Prof. Lorinser, published in 1869.

If we are to accept the statements of the German scholar, we have to admit that the book was written about the third century of our era, that in compiling the book the author had before him a translation of the New and some of the Old Testament, that he freely used all his sources, that he gave Christianity, in fact, without Jesus, and—may we add?—committed literary piracy. Mr. Davies rightly thinks such arguments futile. He himself advances a theory which, in our opinion, is not based on safer grounds. He ascribes the compilation of the book also to the third century of our era, and goes on to remark that we have direct evidence of the preaching of the Christian faith in India before the third century. Now we can admit and admit most willingly all that, but Mr. Davies has not adduced one single argument about the chronology of the work. We now know for certain that at the time when Buddhism arose in India, and ever afterwards, there were other reformers equally zealous as Gotama in their efforts to reform the religion. Mr. Davies entirely loses sight of these facts. He takes the 'Bhagavad Gītā,' not in connexion with Indian literature, but as a production quite out of the range of Indian speculation. The question is certainly still *sub judice*, but it is to be feared that Mr. Davies in his pleading for Christian influence has not advanced his cause.

*Chess Life-Pictures. By G. A. MacDonnell, B.A. (Kelly & Co.)*

THE jealousies of chess-players are a by-word in every country. Devotees of the game are even more disposed for the lively interchange of criticism than is wont to be the case with rival doctors, or dictionary makers, or any of the proverbial "two of a trade"; and the reason is simple. It is natural that strategists should find a constant pleasure in fighting their battles over and over again. Soldiers experience this kind of pleasure; and it is impossible that a chess-player who is conscious of his skill, and who has won victories by putting his powers to the test, should not be ready at

all times to uphold his particular mode of gaining a victory against all others. But controversy and criticism of his rivals exhibit the typical chess-player in only one of several aspects, and that the least attractive. The genius for combination and the endless fertility of design which belong to all proficient in the game seem to bespeak an ingenious, nimble, and supple mind; and if these characteristics produce here and there a shrewdly malicious wit, they generally strengthen the bonds of sympathy always existing amongst men of like interests and pursuits. Mr. MacDonnell has many amusing stories to tell of the habits and peculiarities of his fellow players, and the champions of chess have latterly been so much before the public that he has a good excuse for publishing his little volume of "life-pictures." We shall not quote, in illustration of the foregoing remarks, any of his good-humoured references to living masters; but the following smart sayings of Buckle's, which we do not remember to have heard before, are worth repeating:—

"Speaking of a slow and weak player, he said, 'The slowness of genius is hard to bear, but the slowness of mediocrity is intolerable.' His opinion of one of the lesser stars was thus couched—'He is no player. Chess begins just where he leaves off.' He thus described a talkative and meddling spectator—'He looks on a knight stronger than he can play.'"

These quips were pungent, but not necessarily ill-natured; and they afford a favourable specimen of the alternate jest and satire to which nearly all chess-players will be found to be addicted. The absorbed and highly strung mind seeks relief in words, often (during the progress of a game) idle words and senseless repetitions, but sometimes the product of a momentary flash of wit, as in the case of the man who, when a black knight had been lost under the table, and a lump of sugar was substituted for it, hazarded "*dulcesima noctis imago*."

The first of Mr. MacDonnell's "biographical sketches" deals with the late Mr. Staunton, and its tone of warm appreciation is the more significant because the writer was at one time engaged in a somewhat heated controversy with the master whom he now gracefully extols. One of Staunton's chief merits was his chivalrous bearing during actual play, whether as a combatant or as a spectator. Of one occasion Mr. MacDonnell writes:—

"I sat by his side for a considerable time, whilst he, in concert with Mr. Boden and Mr. Kipping, conducted a consultation game with Herren Anderssen, Horwitz, and Kling, and I could not help observing how undictatorial he was in his proposals to his associates; indeed, towards Mr. Boden, at that time the reputed champion of England, he was positively deferential."

And again:—

"As a clubbish he was excellent in nearly every respect. He never tramped about the room, nor unduly raised his voice; never sat by the side of any member to whom he knew his presence would not be welcome. He was a perfect looker-on; never interfered in a game during its progress; never flaunted his superior knowledge before the public, nor touted for the suffrages of the gallery; never unfolded a banner with a list of his victories emblazoned upon it."

In fact, Staunton's courtesy as a player adorns the traditions of chess almost as much



as do his contributions to its literature and his elucidations of its strategy.

Mr. MacDonnell's object is to entertain rather than to instruct, and he talks of chess-players more than of chess-playing. But some of his observations are edifying, or at least suggestive, even in matters of actual strategy. He writes very sensibly on the distinction between professionals and amateurs, and on the question of playing for money, which he recommends. On this latter subject he quotes a remark of Buckle's:—

"Two qualities, he said, were essential to a good chess-player, imagination and a faculty for calculation. He pooh-poohed chess as a criterion of intellectual capacity. It is the same sort of gift as a pianist or landscape painter possesses. .... 'Do your members play for a stake?' 'No; it is strictly forbidden.' 'Then you'll never have great players until you do so. It is the only way to make inferior performers take the proper odds, and adhere to the strict rules of the game.'"

This was spoken thirty years ago, and in the mean time the practice of playing for stakes—or, as Mr. MacDonnell prefers to put it, of playing with stakes—has become more rather than less common. There is, perhaps, no very good reason why professional chess-players should be unwilling to admit (if it is a fact) that they play for stakes in order to eke out their means of living. It is surely not discreditable to earn money by the exercise of an honourable skill which it has cost great labour to acquire. The arguments quoted and dwelt upon by Mr. MacDonnell do not appear to be conclusive. The superior player can always insist upon giving odds; and as for the strict adherence to rules, especially the rule of touch and move, that is happily becoming more and more a point of honour amongst players of every class.

This readable volume of chess gossip is illustrated by Mr. Wallis Mackay with five-and-twenty vignettes, some of them labouring under the disadvantage of having to be reproduced from indifferent photographs. Many of the likenesses, however, and notably those of Staunton and Wormald, are excellent.

#### THEOLOGICAL BOOKS.

BISHOP BARCLAY'S life was the usual life of a missionary in the East, viz., travelling here and there with more or less comfort, in one or another steamer belonging to various companies, having sometimes small adventures with Ahmed or Mohammed, and finally discussing religious matters with the Jews, amongst whom naturally a great rabbi has to figure. From this point of view his biography (Partridge & Co.) could have remained unwritten. The literary work of the late Bishop of Jerusalem—we mean his selections from the Mishnah and the Talmud, which the bishop's biographer calls his "great work," and on which sixteen years of labour were bestowed—has been noticed in these columns as unsatisfactory and unmethodical. The biographer is, therefore, right in saying at the beginning of his work: "Whoever expects to find in this biography a record of heroic acts, rhetorical triumphs, or great literary achievements will be disappointed. It is rather the story of a life marked by the conscientious discharge of duty, unstained by the vices of selfish or ambitious aims, and singularly free from grievous errors or mistakes." And as such we can recommend the bishop's biography, well selected from the mass of papers and letters which the deceased left behind him. It will

remain an interesting record for his family and friends, and may be useful for a history of the Jewish missions in the East and the episcopate in Jerusalem. It is at all events pleasant to read a biography of a bishop so free from religious cant. We shall not cavil at many incorrect statements on geographical matters in the Holy Land, the author stating candidly that "whatever errors may appear must be attributed to his ignorance of Oriental languages"; we shall only mention that 'Hizzuk Emunah' is by Isaac (and not, as stated on p. 45, by Israel) ben Abraham, a Karaite.

THE REV. W. H. LOWE has edited in a masterly way the text of the Mishnah according to the unique manuscript in the University Library at Cambridge (*The Mishnah on which the Palestinian Talmud Rests, &c.*, edited for the Syndics of the University Press, Cambridge). The text of this MS. is no doubt nearer to that which is to be found in the editions of the Jerusalem Talmud than to that of the Babylonian Talmud, but the numerous passages of the MS. which are not to be found either in the one or the other text of the printed Mishnah leave it still open what text the unique Cambridge MS. contains. The question has been fully discussed by Dr. Schiller-Szinessy in his monograph with the title 'Vhemah Bakk' thubim,' and we may expect still more light on this text from specialists like R. N. Rabinowicz, the editor of the *varia lectiones* of the Babylonian Talmud. Anyhow the Cambridge MS. gives some better readings than our editions of the Mishnah, which Mr. Lowe has pointed out everywhere conscientiously. There is no preface to Mr. Lowe's edition, as he refers rightly to Dr. Schiller-Szinessy's monograph, but the editor gives in a few words the technical description of the MS. in Hebrew. From it we learn also that he still believes the 'Zohar' to be an old and holy book. We believe it to be a forgery of the thirteenth century A.D. In the Hebrew of Mr. Lowe's notes there are sometimes strange expressions. We do not believe that the word הַנִּזְכָּר could be used for "edition"; it means generally "expenses." Perhaps הַנִּזְכָּר would have been better on the title-page than נִזְכָּר, if the root נִזְכָּר could be admitted to express the word "rests"; but we find the same word in Dr. Schiller-Szinessy's letter addressed to Mr. Lowe, and of course Dr. Schiller-Szinessy writes good Hebrew. A little out of place are the compliments which the master and pupil pay one another in their prefatory letters. Were it not for the date and place on the title-page the Hebrew correspondence would have led us to refer the edition to the seventeenth century and to suppose it was printed at Lublin, Warsaw, or Cracow.

THE EDITIO PRINCEPS of the Epistle of Barnabas by Archbishop Ussher, as printed at Oxford A.D. 1642, and preserved in an Imperfect Form in the Bodleian Library. With a Dissertation on the Literary History of that Edition by the late Rev. J. H. Backhouse, M.A. (Oxford, Clarendon Press.)—This exact reprint of the unique Bodleian copy of Ussher's Barnabas is a welcome addition to what was already known about the destruction by fire of the sheets in 1644. Besides the introductory matter and the notes proceeding from the lamented editor, the little volume contains the original title-page to Ussher's edition of the three apostolic fathers Ignatius, Polycarp, and Barnabas, with the synopsis of contents, the title-page of Barnabas alone, and the *præmonitio* of the learned archbishop. The text comprehends the first eight chapters, breaking off abruptly after the commencement of the ninth, pp. 249-270. The reprint of this imperfect copy of Barnabas will be valued by future editors of Barnabas's epistle as well as by the lovers of antiquarian ecclesiastical literature. Since the *editio princeps* of Menard much has been done to bring the text into a correct state, chiefly through the discoveries of the Sinaitic and Constantinopolitan

MSS., thanks to which the second editions of Hilgenfeld and De Gebhardt leave little to be desired.

L'Auteur de l'Imitation by Victor Becker, S.J. (La Haye, Martinus Nijhoff; London, Nutt), is a volume of between two and three hundred pages upon the vexed question of the claim of Thomas à Kempis to the authorship of 'The Imitation.' No one who already has doubts upon the subject will consider the controversy as ended by the arguments of M. Becker; but he will readily acknowledge that those arguments have been put in the best way, and stated in a moderate and well-arranged manner. There is no new fact produced; indeed, we hardly can conceive any possible source from which a new circumstance or fact could come; but the old stock evidence is cleverly put before the reader, and he must not blame the advocate if he fails, but the case which he is called upon to prove. We have more than once, during the last five or six years, expressed in these columns a strong conviction that the claim of Thomas à Kempis rests upon a foundation very far indeed from satisfactory. A Kempis was born about 1379, and 'The Imitation' was certainly written before 1410, when à Kempis was scarcely out of his novitiate; nor was he spoken of as the author until nearly thirty years afterwards, and first in a distinctly positive way by Jean Busch, who compiled a series of annals of the monastery of Wildesheim, where à Kempis lived. Even Busch's chronicle as a witness is extremely questionable, because the half a dozen words which declare à Kempis to have written the 'De Imitatione' are believed to be an interpolation, and appear to have been introduced by some one as an afterthought. The famous manuscript at Brussels written by à Kempis, who was a professional copyist of manuscripts, is scarcely worth much consideration; nobody denies that it was "by the hand of brother Thomas à Kempis," but few can suppose it proves that he was the author of the book any more than of the Bible, which he also is known to have transcribed. For anything we have heard to the contrary, he may have made many copies of 'The Imitation.' It is a curious circumstance, and in itself suspicious, that (unless we are mistaken) the first time that à Kempis is suggested as the author is within a year or two after the completion of the MS. with his name as the scribe. A single misapprehension by one person might easily be adopted by others, and so the tradition would spread. M. Becker divides his book into three parts—external evidence, internal, and an inquiry into the date and relative value of the early manuscripts. We recommend his work to the attention of all who are interested in the inquiry, but hesitate to consider as unanswerable the question he puts when reaching his conclusion: "Que veut-on de plus? et que devient l'authenticité d'un livre, si un pareil ensemble de preuves est repoussé comme insuffisant? Du reste, des signes non équivoques nous font pressager que la contestation est sur le point de finir." M. Becker seems to have argued throughout as if the whole difficulty lay between two claimants only, à Kempis and Gerson. His case would have been stronger if he had also remembered that more than two or three other writers—and one of them an Englishman—have much to say for themselves.

Of the Imitation of Christ. By Thomas à Kempis. (Suttaby & Co.)—This translation of 'The Imitation' is preceded by an introduction of more than twenty pages, almost entirely devoted to the question of the authorship of the book. The writer of the introduction appears to have omitted to state by whom the translation has been made, and whether it is a mere reprint of an old translation or a new one. It is evidently from the hand of a Protestant, and therefore must not be relied on as accurately representing the original; in fact, there are omissions and mistranslations. The introduction

shows that the writer has very carefully examined the evidence in favour of Thomas à Kempis as the author; and he unhesitatingly decides the question as admitting no further doubt. He is content to take the testimony of one or two contemporaries of à Kempis as "conclusive" simply because they were contemporaries; and having himself gone into the question, he now tells us that we need inquire no further: "it is definitely decided." How much the decision of an advocate so prejudiced is worth may be judged from the fact that he declares that "the rights of Thomas à Kempis to the authorship of 'The Imitation' were never contested until 1616"; whereas no one can deny that there are manuscripts and printed copies before the year 1500 which assert the contrary; in other words, contemporary and nearly contemporary with à Kempis himself. The dispute about the authorship, therefore, is still, and probably will ever remain, unsettled. For ourselves, we have no bias either way; it is a mere literary difficulty which has troubled people for four hundred years, and perhaps, after all, is scarcely worth the pains and labour which have been spent upon it.

THE compilation of Talmudical passages bearing upon Genesis, by Mr. Paul Isaac Hershon, has been translated by the Rev. M. Wolkenberg—*Genesis with a Talmudical Commentary* (Bagster & Sons)—and preceded by an introductory essay by the Rev. H. D. M. Spence. It was said in these columns in a notice of Mr. Hershon's former book that he has certainly attained by his illogical selection his object—to vilify the Talmud. His translator has now contributed to show how repulsive the teaching of the Talmud is, for it is hard to catch the meaning of a single sentence in his translation or in the so-called synoptical notes, which are even less connected than the Talmudical passages themselves. And with all this Mr. Hershon is, according to Mr. Spence, "deeply penetrated with a sense of the sublime beauty of the Talmud." Our readers must not expect us to have read the whole translation, or even the greater part of it; but wherever we have done so at random we have found the translation uncritical, based upon the old commentators, and not made in the spirit of modern researches. We shall take, for instance, the first chapter, which begins with the Talmudic enumeration of the passages altered by the Seventy. Had the translator known the late Dr. Z. Frankel's book, 'Vorstudien zur Septuaginta' (1841), he would not have suggested that the Hebrew word *arnebeth*, "the hare" (Lev. xi. 6), was altered into *seirath raglayim*, "the shortfooted" (the Greek text has τὸν δασύποδα, which would represent in the Talmud *seirath raglayim*, certainly the right reading, "rough or hairy-footed," in order not to offend Ptolemy, whose mother's name was Berenice. Frankel and others suggested that the Talmudists probably carried back the Septuagint translation to the reign of Ptolemy Lagus, which last word would be the translation of *arnebeth*. And on this obsolete method the translator proceeds wherever we open casually the book. But the worst part of the volume is Mr. Spence's introduction. Although containing only general phrases, which we should style gossip on the Talmud, it is full of blunders. The Talmud surely must be a strange book and full of mystification, for otherwise how could so many incompetent men have written on it? It is certain that Mr. Spence, who probably cannot spell out a single line in the Talmud, would never have dared to write an introductory essay on the literature of the early fathers, whilst he puts down in an authoritative style his views of Talmudical literature. Mr. Wolkenberg in his introduction—for he has also one on the Talmud—seems not even to know that Ugolini has translated a great part of the Talmud.

Are Miracles Credible? By the Rev. J. J.

Lias. (Hodder & Stoughton.)—This volume of the "Theological Library" is a good specimen of the higher class of the apologetic literature of the day. Mr. Lias endeavours to state fairly both his own case and that of his opponents. He has read widely, but he is not always cautious in his use of authorities. He should not, for instance, base a serious argument on a rhetorical passage in the Odes of Horace, to which the poet probably attached no serious meaning; and Mr. Lias is a little fond of exaggerating the importance of some of the admissions, or supposed admissions, of his adversaries. The tone of the author is always good, and his book may be recommended to all who wish to see the orthodox view of a vital question stated with clearness, if not with remarkable force.

MR. FOOTMAN'S book, *Reasonable Apprehensions and Reassuring Hints* (Field & Tuer), shows a much stronger grasp of the subject and more metaphysical ability than Mr. Lias's. The writer deserves credit for stating the case of his opponents without flinching; indeed, he is somewhat inclined to overstate it. He is quite above the cheap device of setting up an infidel of his own manufacture, to be knocked over with triumphant ease. In fact, he has not attempted to state his own arguments at length, but has preferred to indicate his method of defence. The philosophical part of the volume is better than that dealing with the criticism on the New Testament, in which Mr. Footman is too apt to rely on second-rate English authorities, instead of going direct to German sources. The book, as a whole, deserves great praise for clearness, vigour, and honesty.

MORAVIAN MISSIONS. Twelve Lectures by A. C. Thompson, D.D. (Hodder & Stoughton.)—This work, by an American divine, contains a full and interesting account of the self-denying labours of the Moravian missionaries. Dr. Thompson is full of enthusiasm for his subject; but he need not be so severe on those who differ from him. Poor Anthony Trollope, for instance, is held up to scorn as a worldly infidel because he did not form a sufficiently high opinion of the Moravian mission in Victoria. A fairly full bibliography adds to the value of the volume. A chronological table would be a desirable supplement.

SELECTIONS FROM THE WRITINGS OF ARCHBISHOP LEIGHTON. Edited by W. Blair, D.D. (Edinburgh, Macniven & Wallace.)—This is a nicely printed volume of selections from the writings of the great archbishop. The memoir is marred by fine writing, and should have been shortened.

#### OUR LIBRARY TABLE.

ANNUALS and guides continue to accumulate on our table. Among them is the *Calendar of the Royal University of Ireland* (Dublin, Thom & Co.), containing the examination papers of 1881-3.—The title of the *Tricyclists' Indispensable Annual* (Coventry, Iliffe & Son) sufficiently explains its contents.—We have also to acknowledge the receipt of Mr. Godfrey Turner's excellent *Guide to the Fisheries Exhibition*, and a large number of miscellaneous pamphlets relating to the South Kensington show, which Messrs. Clowes & Son have published.

We have received the first *Report of the Worcester Free Library and Hastings Museum*. The success of the institution appears to be great.

We have on our table *The Story of Helena Modjeska*, by M. Collins (Allen & Co.),—*James and Philip Van Artevelde*, by W. J. Ashley (Macmillan),—*The Hercules Furens of Euripides*, by F. A. Paley (Whittaker),—*Montesquieu's Considerations on the Cause of the Grandeur and Declension of the Roman Empire*, translated from the French (Glasgow, Sime),—*Learning to Report*, by F. Pitman (Pitman),—*Examples in Arithmetic*, Part I., by E. L. Jones (Heywood),—*How to Teach the Pianoforte to Young Beginners*, by Lady Benedict (Hughes),—*How to Teach*

*Plain Needlework*, by E. G. Jones (Hughes),—*Practical Chemistry, with Notes and Questions on Theoretical Chemistry*, by W. Ripper (Isbister),—*Analysis and Adulteration of Foods*, Part II., by J. Bell (Chapman & Hall),—*Mysteries of Time and Space*, by R. A. Proctor (Chatto & Windus),—*Light Science for Leisure Hours*, by R. A. Proctor (Longmans),—*On the Conservation of Solar Energy*, by C. W. Siemens (Macmillan),—*An Essay on Assyriology*, by G. Evans (Williams & Norgate),—*Origin of the Western Languages*, by C. Lassalle (Heywood),—*The American Citizen's Manual*, Part II., by W. C. Ford (Putnam),—*Towards Democracy* (Heywood),—*Physiological Cruelty*, by Philanthropos (Tinsley Brothers),—*Antitheism*, by R. H. Sandys (Pickering),—*Eudokia*, by Theophilus (Stock),—*His Handiwork*, by Lady Hope (Partridge),—*Memories of the Past*, by J. Griffin (Hamilton),—*Walks in Abney Park*, by J. B. French (Clarke),—*Indian Racing Reminiscences*, by M. H. Hayes (Thacker & Co.),—*Pen and Pencil Sketches*, by W. H. F. Hutchisson, edited by Rev. J. Wilson (Low),—*Adventures of Three Fugitives in Siberia*, by M. V. Tissot and C. Améro (Remington),—*Lives of the Princesses of Wales*, 3 vols., by B. C. Finch (Remington),—*Dr. B.'s Narrative* (Ridgway),—*Jack Halloway*, by R. F. Hardy (Edinburgh, Oliphant & Co.),—*Shakespeare on Temperance*, edited by F. Sherlock ('Home Words' Office),—*The Henry Irving Birthday Book*, compiled by Viola Stirling (Routledge),—*A River Holiday*, illustrated by H. Furniss (F. Unwin),—*Without Beauty*, translated from the French by A. W. Chetwode (Dublin, Gill & Son),—*Sunday for our Little Ones*, by E. M. Geldart (Sonnenschein),—*Alleluia Songs*, by L. A. Bennett (Partridge),—*Julian the Apostate, a Tragedy*, by C. J. Riethmüller (Virtue),—*A Year of Life*, by J. C. Grant (Longmans),—*Sforza, a Tragedy*, by J. C. Heywood (Kegan Paul),—*Shakespeare's Othello*, edited, with Notes, by R. Morgan (Sonnenschein),—*An Actor's Reminiscences, and other Poems*, by G. Barlow (Remington),—*Bible Partings*, by E. J. Hasell (Blackwood),—*Christianity and Common Sense*, by a Barrister (Chapman & Hall),—*Studies in Church History*, by H. C. Lea (Philadelphia, Lea & Co.),—*Sacred Scriptures of the World*, by the Rev. M. K. Schermerhorn (Putnam),—*Maxims and Counsels of St. Francis de Sales*, translated from the French by Miss E. McMahon (Dublin, Gill & Son),—*Letter and Spirit*, by Miss C. G. Rossetti (S. P. C. K.),—*Creed Sermons*, by a Village Rector (Simpkin),—*The Communion of Saints*, by the Rev. G. H. Wilkinson (Gardner),—*The Epistle to the Hebrews in Greek and English*, by F. Rendall (Macmillan),—*Geschichte der Englischen Litteratur*, Part I., by E. Engel (Leipzig, Friedrich),—*Jochmus's Gesammelte Schriften*, 2 vols., translated by Dr. G. M. Thomas (Grevel),—*Les Idiomes Nègro-Aryen et Maléo-Aryen*, by L. Adam (Paris, Maisonneuve),—*Le Droit International de l'Europe*, by A. G. Heffter (Berlin, Müller),—*Essai Critique sur les Œuvres de François Villon*, by W. G. C. Bijvanc (Leyden, Breuk),—*La Question du Zaire: Droits du Portugal (Lisbon, Lallemand)*,—*Fortis Etruria: Origines Etrusques du Droit Romain*, by C. C. Casati (Paris, Firmin-Didot),—*Revue de l'Extrême-Orient*, Part IV., by M. H. Cordier (Paris, Leroux),—*Briefe aus der Hölle* (Leipzig, Lehmann),—and *Die Nordische und die Englische Version der Tristan-Sage*, by E. Kolbing (Heilbronn, Henninger). Among New Editions we have *Outlines of the Philosophy of Aristotle*, compiled by E. Wallace (Cambridge, University Press),—*The Roman Poets of the Augustan Age: Virgil*, by W. Y. Sellar (Frowde),—*Levell Pastures*, by Rosa M. Kettle (Weir),—*Reminiscences of an Old Bohemian* (Tinsley Brothers),—*The Scope and Charm of Antiquarian Study*, by J. Batty (Redway),—*The Science of Man*, by C. Bray (Longmans),—*Eton School French and English Dialogues*, by H. Tarver (Dulau),—and *Gloria*, 2 vols., by B. P. Galdos, translated by C. Bell (Tribner).



## LIST OF NEW BOOKS.

## ENGLISH.

## Archæology.

Pitt-Rivers (Lieut.-General) on the Development and Distribution of Primitive Locks and Keys, 4to. 16/ half bd. Poetry.

Gwynne's (P.) Poems and Ballads, 8vo. 3/6 cl.  
Moore's (Mrs. B.) The Warden's Tale, San Moritz, The Magdalene, and other Poems, New and Old, 6/ cl.  
Wordsworth's (W.) Poetical Works, ed. by W. Knight, Vol. 4, 8vo. 15/ cl.

## History.

Booth of the Blue Ribbon Movement, by E. Blackwell, 3/6 cl.  
Fleming (A.) Life of, by J. Fleming, 8vo. 10/6 cl.  
Gardiner's (S. R.) History of England, 1803-1842, Vol. 3, 6/ Science.

Gresley's (W. S.) Glossary of Terms used in Coal-Mining, 5/ General Literature.

Ade, a Romance, by G. M., cr. 8vo. 10/6 cl.  
Balfour's (Mrs. C. L.) Lyndon the Outcast, cr. 8vo. 2/ cl.  
Lyon's (E. F.) Colloquies, an Encyclopedia of Prose Quotations, roy. 8vo. 21/ half bd.

From Do-Nothing Hall to Happy-Day House, illustrated by H. J. A. Miles, fcap. 2/6 bds.

Hackwood's (F. W.) Notes of Lessons on Moral Subjects, 2/ cl.  
Hall's (W. H.) Gleanings in Ireland after the Land Acts, 2/6 cl.  
Hinton's (J.) Love's Offering, cr. 8vo. 5/ cl.  
Pau's (Miss M. A.) Ronald Clayton's Mistakes, cr. 8vo. 2/ cl.  
Pay's (J.) Thicker than Water, 3 vols. cr. 8vo. 21/ cl.  
Smith's (A. M.) System of Subjective Political Economy, 5/ Taylor's (Dr. J.) Marriage Ring, 12mo. 2/6 bds.

## FOREIGN.

## History.

Barthélemy (E. de) Les Correspondants de la Marquise de Ballery, 2 vols. 15fr.

Correspondenz (Politische) Friedrich's d. Grossen, Vol. 10, 14m.

Gross (C.): Gilda Mercatoria, 2m.

Kamphausen (A.): Die Chronologie der Hebräischen Könige, 2m. 80.

Mémoires du Marquis de Sourches, Vol. 2, 7fr. 50.

Neswald (J.): Die Belagerung v. Wien im J. 1683, 6m.

Stumpf-Brentano (K. F.): Die Reichskanzler d. X., XI. u. XII. Jahrh., Vol. 2, Part 4, 6m.

## Travel.

Philæte (La), par le Baron L. de Vaux, 20fr.

## Philology.

Andresen (K. G.): Konkurrenzen in der Erklärung der Deutschen Geschlechtsnamen, 3m.

Aristophanis Thesmophoriazuse, rec. A. v. Velsen, 2m.

Engelbrecht (A. G.): Studia Terentiana, 3m.

Historicum Romanorum Fragmenta, collegit H. Peter, 4m. 50.

Lemm (O. v.): Aegyptische Lesestücke, Part 1, 8m.

Neuphilologische Studien, hrsg. v. G. Körting, Part 2, 1m. 20.

Poetæ Latini Minores, rec. A. Baehrens, Vol. 5, 4m. 20.

Sammlung der Griechischen Dialekt-Inschriften, hrsg. v. H. Collitz, Part 1, 2m. 50.

Thoenes (O.): Die Lautlichen Eigenthümlichkeiten der Französischen Sprache d. XVI. Jahrh., 2m.

## Science.

Aristote: Histoire des Animaux, traduite en Français par B. Saint-Hilaire, 3 vols. 30fr.

Brauer (A.): Biologische Studien, Part 1, 9m.

Handwörterbuch der Chemie, hrsg. v. Ladenburg, Vol. 1, 18m.

Kraepelin (E.): Compendium der Psychiatrie, 6m.

Lepailly (H.): Chimie des Industries du Sucre, Vol. 1, 8fr.

Michaelis (E.): Handwörterbuch der Augenärztlichen Therapie, 5m.

Soccardo (P. A.): Sylloge Fungorum, Vol. 2, 64m.

Stintzing (R.): Die Elektro-Medicin in der Ausstellung zu München, 1882, 2m. 50.

## THE IMPORTANCE OF ASSYRIOLOGY TO HEBREW LEXICOGRAPHY.

## VII.

In my last article I showed that the Assyrian dictionary discloses not only the meanings of the stems from which a great number of Hebrew nouns are derived, but the true stems themselves. If we bear in mind the fact that the Assyrian language was fixed in literature many centuries before the oldest known Hebrew texts and thousands of years before Arabic, we cannot be surprised that Assyrian has preserved in not a few cases the oldest forms of words lost by frequent use or decay in the kindred tongues. Thus the true meaning of the Semitic word for "bride," Heb. כַּלָּה, is obscured in the cognate dialects. According to Hebrew as well as Aramaic the name can only be derived from כָּלַל, "to encircle"; but none of the different explanations which have been put forward, as "the girl provided with a wreath" or "the veiled," has yet met with general approval. The Assyrian puts an end to all doubt. In Assyrian the bride is called *kallātu*, with a long *a* in the second syllable. That shows at once that the stem cannot be כָּלַל. We are further taught that the

original meaning of the word is not "bride," but "the bride's chamber," its ideogram denoting "the shut-up room." The stem is clearly

the same stem כָּלַל, "to shut up," from which in Hebrew as well as in Assyrian the prison is called כָּלִיל, *bit kilī*. *Kallātu*, "bride chamber," was afterwards applied to the bride. Compare the analogous use of the Arabic *ḥaram*, "harem," and the German *Frauenzimmer*.

As I said in my third article, a number of later Hebrew words are not of Aryan origin, but are proved by the cuneiform literature to be good Semitic, namely Babylonian, borrowed chiefly in or since the time of the exile. It is evident at once that these words cannot be derived according to Hebrew laws of formation, but must be understood to be Babylonian words. Thus it would be in vain to look for a Hebrew etymology of the word for "castle," כִּירָה, and take, perhaps, כָּרַח as the stem. The Babylonian *birtu*, "castle," that passed into Hebrew in the only possible form כִּירָה, is derived from *barū*, "to bind" or "to join," the castle being called *birtu* as the stronghold. As Paul Haupt first showed, the words for "tribute" or "tax" that occur in the books of Ezra, Nehemiah, and Daniel—כֶּלֶן and

כֶּרֶח—are simply the Babylonian words *biltu*, "tax" (literally, "what is brought," from כָּלַל), and *mandattu*, *mādatu*, "tribute" (lit. "what is given," from נָתַן = Heb. נָתַן). Those Babylonian or Assyrian words had been adopted by the peoples on whom the tribute was imposed by the monarchs of the Babylonian and Assyrian empire. A good many such "Babylonisms," originating in the close intercourse of the Aramaic and Babylonian peoples, are now to be discovered in Aramaic, the two verbs שִׁיב (the Babylonian *shafel* from *šabū*, עֹזַב) and שִׁינָא (the Babylonian *shafel* from *asū*, יָצָא) being the most curious examples. Observe the *š* of the last-named form, which alone disproves Aramaic origin. Also in Hebrew words are to be found which have a satisfactory explanation only if they are understood as Babylonian words. The Hebrew and Aramaic name of the Pleiads is כִּמָּה (Amos v. 8; Job ix. 9, xxxviii. 31). The word is generally combined with the Arabic *kavima*, "to have a large hump" (said of the camel), and explained by the Arabic *kima*, "heap," so that the Pleiads would be called *kimā* as an accumulation of stars. I do not think that any of my readers will find this interpretation of that wonderful group of stars poetical or even true; those seven stars, which are compared by Persian poets with a necklace or a bouquet of jewels, could hardly be compared with a heap of earth. Babylonia is the home of astronomy, and all the names of the planets, as of Saturn (*Kairānu*, כַּיִן), are of Babylonian origin, as are also most of the names used up to the present day for the various constellations, as "the Waggon," "the Lion," "the Twins," which are to be found in the long lists of stars handed down to us through Asurbanipal's library. So the word *kimā* is nothing but the Assyrian *kimtu*, "family," borrowed by the Hebrews as *kimā*, just as *birtu* was changed into *bīrā*. The stem is *kaṁā*, "to tie," the family being called *kimtu* as its members are connected by one common tie. It would even seem that the Hebrews themselves were still conscious of that original meaning; this is suggested at least by the words of the author of the book of Job (xxxviii. 31): "Dost thou bind the bands of the Pleiads?" In the same manner the well-known Hebrew word כִּיָּין, usually translated by "species" or "kind," the etymology of which is a riddle to Wellhausen, receives its right

explanation from the Babylonian language, and the explanation is favourable to the opinions of modern criticism. I regret that I cannot enter into this question; want of space obliges me also to omit the most curious chapter on the Hebrew proper names, that have preserved to us such a lot of stems not occurring otherwise, but receiving the most surprising light by the richer sister of Hebrew, the Assyrian language.

As to the Assyrian words, stems, and meanings quoted in these articles, I am aware that my fellow Assyriologists have not at their disposal all the passages from which they are taken. In this respect they must wait for my dictionary, which will enable them to verify my statements. At the same time I know that my treatment of Assyrian lexicography is different from that adopted by others. The preparation of my Assyrian dictionary has fully convinced me that Assyrian, like every other language, must in the first place be understood by itself; so I gave up from the very first moment the idea of being guided by the kindred dialects. In this way I got a rather new understanding of the Assyrian dictionary. Explanations of words like *zunu*, "rain," by Hebrew *zerem*, instead of Assyrian *zanānu*, "to be (make) full or abundant" (*zunu* is a synonym of *milu*, "waterspout"); *māaltu*, "bed," by Arabic *mail*, "inclination," instead of Assyrian *ālu*, "to recline"; and many others, would be rejected by me in the same manner as the explanation of *uditu*, "the offspring of the reed"—which is simply the feminine form of *udū* with the same meaning—by the Arabic *hintā*, "wheat." I do not wish to blame any one; how could I, not knowing myself whether my opinions will be accepted? But, of course, I hold strongly to the principle that Assyrian must, above all, be explained by its own literature, and especially by the invaluable help of the original vocabularies and lists of synonyms of the old Assyrians. Adopting this most natural course, I was surprised to find the Assyrian and Hebrew dictionary in completest harmony. Indeed, the latter receives far more real and solid illustration from Assyrian than from Arabic, the peculiar, sometimes late, meanings of which have been forced upon the much older Hebrew sister, often in a manner which is at variance with common sense and the claims of scientific research. While cheerfully acknowledging that the editors of the last two editions of Gesenius's dictionary have not entirely ignored Assyrian research, and have added a good many improvements in matters of detail, I maintain that they could have avoided the extraordinary abuse of Arabic. It is especially to be deplored that in a book which is otherwise admirably adapted to introduce young beginners to the study of Semitic philology the boundary of hypothesis and certainty has not been marked with sufficient clearness. As far as Assyrian is concerned, the editors of the dictionary will perhaps now agree with me that in future it will no longer be sufficient to patch some new Assyrian pieces upon an old cloth, but that a thorough revision of every Hebrew stem and of every Hebrew word must be effected.

Of all the new sciences, each of which must in the beginning encounter distrust and opposition, Assyriology can boast of having found everywhere the most violent enemies. It cannot be denied that in consequence of the extreme difficulties which had to be overcome, both in decipherment and in interpretation, mistakes of various kinds have been made. But these mistakes are not greater than those which are made in every new field of research. On the other hand, who can deny that the way for a quiet and solid development has been prepared, and, at the same time, that the help offered by Assyriology, especially for the understanding of the Old Testament, has already proved to be of a value beyond all expectations?

The difficulties of chronology, for instance, have been cleared up in the most wonderful manner.

The critical principles of Wellhausen and Robertson Smith, applied to the books of Kings and Chronicles, have proved conclusively that we can no longer rely on Biblical chronology. The latter is, indeed, merely an artificial system, the key to which is given in 1 Kings vi. 1. What, therefore, could ever be ascertained without the trustworthy chronology of the contemporaneous Babylonian and Assyrian empires? Now at least the following dates are recovered to science with absolute certainty:—854 B.C., battle of Karkar between Shalmaneser II. and the twelve allied states of Chatti, "Ahab of Israel" being amongst them; 842 as one of the years of Jehu of Israel; the years between 742 and 738 for Menahem of Samaria and Azariah (Uzziah) of Judah; 734 for Pekah of Israel and Ahaz of Judah; 722 for the fall of Samaria; 701 for Sennacherib's campaign against Hezekiah of Judah. That the Jewish chronology of the time before Solomon is not real chronology, that, indeed, it makes no claim to be such, has never been difficult to see. Babylonian chronology, which has itself until the present time been in many respects obscure, is now beginning, thanks to Hormuzd Rassam's wonderful discoveries, to be cleared up. Especially by the recent recovery of the authenticated date 3750 B.C. as the date of Naram-Sin, and so of about 3800 B.C. as the date of his father, Sargon I., there opens before us a new and wide perspective to the history of Semitic peoples and of mankind in general. It is a remarkable coincidence that Egyptologists claim nearly the same date for the oldest historical king of Egypt, Menes—a date almost as old as that at which Biblical chronology fixes the creation of man.

As for history, I mention Sargon II., whose name had been preserved only in Isaiah xx. 1, and whose very existence was thirty or forty years ago a matter of dispute; he is now one of those grand Assyrian monarchs whose deeds and lives are known to us even in the smallest details. Belshazzar likewise has been proved by the Babylonian monuments to be an historical personage. As if by a magician's wand the history of all the Western Asiatic nations, large and small, is unrolled before us in the vast cuneiform literature. Babylon and Nineveh, with all their customs, manners, institutions, literature, art, and religion, awake from the sleep of twenty-five centuries and live before our eyes. The few traces which the Old Testament preserved of many long-perished peoples are now supplemented by fuller cuneiform accounts, and the fragmentary sketches which we possessed before are assuming more and more the form of an imposing picture full of life and colour, or rather of a grand panorama extending from beyond 3000 B.C. down to the times of Alexander and Antiochus the Great.

As to geography, the discoveries of Ur Casdim, the birthplace of Israel, and lately of Sepharvaim, rank among the most precious results of Assyriological research. All these new and welcome discoveries, extending also to non-Babylonian towns, nations, tribes, and names, have been collected in my book entitled 'Wo lag das Paradies?\*' Want of space does not allow me to cite illustrations.

As for the science of religion, the resurrection of Assyrian and Babylonian antiquity has created a new epoch, especially for the religion of the natives of Western Asia. It has not only prepared the way for a deeper and more thorough understanding of the nature and character of the Babylonian and Canaanitish gods, such as Ashtoreth, Nergal, Marduk, Tammuz, and Moloch, and of the subordinate divine beings, such as the cherubim, but it reveals also the history of Hebrew religious feeling, opinion, and belief. One of the most striking and in-

teresting coincidences between the Hebrew and Babylonian peoples is their equally deep consciousness of man's sin, guilt, and need of divine deliverance. I am fully persuaded that the time will come when we may make from the Babylonian and Assyrian clay literature a collection of Babylonian hymns and prayers which shall present a surprising agreement, both in form and in contents, with the Psalms of the Old Testament. The ideas of the Babylonians on religious matters—such as the power, knowledge, and omnipresence of the gods, who see and judge everything, in whom is man's only help, and without whom man can do nothing—are of a singularly pure and lofty character. If we expect certain episodes of the Nimrod epic (which bears all the marks of a popular song appealing to the imagination of the masses), there is nothing immoral about these ideas. But above all Marduk, the god of Babylon, is one of the purest, holiest, and most attractive figures in the Babylonian pantheon. He is the god whose only occupation is to show mercy to mankind, who carries aid and healing from town to town, who delights in causing the dead to live. "From the days of my youth I am bound fast to the yoke of sin," says a Babylonian psalm. Hence come all the illness, grief, and misery of human life, from which only the merciful hands of the gods can deliver and preserve man. If any trouble distresses the Babylonian, be he in high or in low station, his conscience tells him that, intentionally or unintentionally, he has offended his god. So he examines himself with questions. "Have I estranged father and son, brother and brother, or friend and friend? Have I not freed the captive, released the bound, and delivered him who was confined in prison? Have I resisted my god or despised my goddess? Have I taken territory not my own or entered with wrong motives the house of my fellow? Have I approached the wife of my fellow man? Have I shed man's blood or robbed any one of his clothing?" With many other such questions he seeks the cause of his sufferings. Reclining and sitting, eating and drinking, writing and riding, on shipboard, at sunrise and sunset, on entering and on leaving the house—everywhere and in every condition he asks why he suffers. He longs for reconciliation with the gods, and prays for the same with sighs and tears.

With regard to the origin of sin, the proof is now certain that the Babylonians, like the Hebrews, had a story of man's fall by means of a serpent tempter. Of other religious ideas common to Hebrews and Babylonians I mention only the doctrine of a future life. Like the Hebrews, the Babylonians believed that the dead were borne to a place whence none returns, a land of darkness and dust, where all flesh is gathered together, and where the shades flit about like birds. The identity extends even to the name of this dismal abode, the Hebrew *sheol* corresponding to the Babylonian *shu'alu*. This *shu'alu* is known to me in at least three passages, and occurs once as a synonym of Hebrew *qeber*, "the grave."

Of course there are also many points of disagreement between the Babylonian and Hebrew peoples. For instance, the religion of the Babylonians was always polytheistic. But even here we find indications enough of a position far advanced above rank polytheism, and approaching at least to monotheism. I refer particularly to certain proper names—for instance, *Tāb-bēl*, "The Lord is good"; *Takkil-ana-bēl*, "Trust in the Lord"; or *Ilu-itti'a*, "God with me." Who shall define the limits separating these names from such Hebrew names as *Immanuel*?

The intimate connexion between the Babylonian and the Hebrew peoples shows itself on many other sides—in external institutions, such as the Sabbath and the various kinds of sacrifices, as well as in deeper characteristics, such as the historical and poetical styles of writing.

But if this series of articles has succeeded in adding new proof of the intimate connexion between the Babylonian and Hebrew languages, the last and most important link in the chain of evidence is furnished. When this connexion shall be generally admitted there will be opened up a new source for the understanding of the Old Testament language.

I invite the opinions of other scholars on these points. Of course to such as have nothing better to bring forward than the antiquated story that Assyrian research is not to be trusted I have nothing to say. That the admirable work of deciphering accomplished by the genius of Grotefend, Sir Henry Rawlinson, Hincks, and Jules Oppert is not trustworthy, is a view of the matter which I decline to discuss.

FRIEDRICH DELITZSCH.

LOARO AND YEAMONT.

I VENTURE to suggest that Loaro is not a woman's name, but a man's, come to us from the Franks through the Normans, and corresponding with present French surnames Laureau and Loreau. Stark ('Die Kosenamen der Germanen') takes it to be a Gaulish name adopted by the Franks. So also Yeamont may represent an ancient name Eumund, found in the will of Ermentrude, and presumably Frankish. Of other names formed on the same stem, and probably also come to us through the Normans, we have Ewer, Ewald, and Ewart (var. Yeoward), corresponding with Old Frankish names Euhar, Ewald, and Euvart; also the Christian name of women, Yolande, the O.F. Eolind(is).

ROBERT FERGUSON.

DR. GRAFSTRÖM.

THE death is announced of Dr. Th. F. Grafström in Stockholm on the 12th inst., at the age of fifty-six. Dr. Grafström, who had a bishop's title, was chief chaplain of the King of Sweden, and pastor of St. Clara, in Stockholm. In the years 1863-7 he lived in London as chaplain to the Swedish and Norwegian Legation, an appointment in the gift of the Government. During those years his views upon Church matters took definite shape, and he remained for life a priest after the pattern of an enlightened and moderate English High Church man. He was a poet of some note, and had three times won the prize for poetry in the Swedish Academy. One of his prize poems, 'Fjell-Lappen,' depicts in musical stanzas the interesting aspects of a half-civilized tribe doomed to extinction. But besides his pastoral work, the burden of many public duties, one of them being the membership of the Upper House of the Swedish Riksdag, did not allow of much indulgence in verse, the taste for which was in Grafström inherited both from his own father and his maternal grandfather, the truly great poet Franzén. A good portrait in oil, in the Swedish Church in London, preserves the handsome features of an able and amiable man, whom many admirers and friends will not soon forget.

THE 'QUARTERLY REVIEW' ON SWIFT.

I AM anxious to make a few observations on the second part of the essay on Swift which appears in the current number of the *Quarterly Review*. If an article in a literary journal of high character on a highly important and interesting subject be allowed to pass unchallenged, it might be supposed that the reviewer's opinions were generally accepted.

I pointed out in these columns (*Athen.*, Aug., 1882) the strange theories set forth in the first part of the essay (*Quarterly Review*, April, 1882). In the second part the reviewer follows up some of these theories, and brings forward others equally startling and equally open to criticism. One event especially of great importance in the life of Swift is narrated and explained in a manner which would certainly not have been approved by the clear and logical mind of the

\* In answer to numerous questions as to my present opinion about the situation of the Garden of Eden, I wish to say that, with some slight modifications in matters of detail, I still maintain the position taken in the book above mentioned, and that I am now prepared to offer additional proofs of the correctness of my view.



satirist whose moral character the reviewer imagines he is defending. I allude, of course, to the account of Swift's connexion with Stella and Vanessa. In the first part of the essay the reviewer had declared his conviction that Swift was not married to Stella. In the present article he examines the question in detail, and sums up the evidence on the subject. Mr. Craik's letter in your impression of July 28th appears, to myself at least, to dispose so effectually of the reviewer's evidence against the marriage that it is useless to refer again to the subject. But I wish to call attention to one argument which the reviewer discusses at great length, and which he considers as conclusive.

Miss Vanhomrigh's arrival in Dublin in the summer of 1714 was doubtless very embarrassing to Swift, and I quite agree with the reviewer that the Dean's patience must often have been severely tried. There was only one way of escaping from his difficult position, and painful at the time as this way would have been, it would have been the kindest in the end for all the persons concerned. But Swift, probably more for the lady's sake than his own, could not bring himself to cut the knot asunder.

In this vacillatory conduct the reviewer sees a convincing proof that Swift and Esther Johnson were not married. He writes (p. 15): "If Swift was the husband of Esther Johnson, we admit, without the smallest hesitation, that his conduct was all that his enemies would represent it. It was at once cruel and mean; it was at once cowardly and treacherous; it was at once lying and hypocritical. In that case every visit he paid, every letter he wrote to Miss Vanhomrigh, subsequent to 1716, was derogatory to him."

But, the reviewer argues, as Swift was neither treacherous nor lying nor hypocritical, we may feel assured that no marriage had taken place. A few pages earlier (p. 9) we read: "By every tie but one which can bind man to woman he was bound to Esther Johnson. For more than thirteen years she had been a portion of his life. She had been the partner of his most secret thoughts; she had been his solace in gloom and sorrow; she had been his nurse in sickness." And yet if no marriage ceremony had taken place Swift was justified in throwing over the woman who had devoted to him the best portion of her life, and he was perfectly free to marry Miss Vanhomrigh. Such is the only inference which I can draw from the reviewer's reasoning, and it seems to me unnecessary to comment upon it.

No writer of reputation, so far as I know, has ever supposed that if a marriage took place it was more than a mere ceremony; but the reviewer argues as if it was contended that the relations between Swift and Stella had been in reality those of man and wife. Swift, the reviewer argues, was a truthful man, and he always speaks of Stella as "a friend"; therefore there was no marriage. Esther Johnson in her will describes herself as an unmarried woman; therefore there was no marriage. This reasoning appears to me to go entirely beyond the question.

The reviewer is not correct in stating that "in his [Swift's] letters from London he had never even alluded to his intimacy with Esther Vanhomrigh." In the numerous references to the house in Bury Street, Swift, it is true, generally speaks of Mrs. Vanhomrigh; but in more than one instance Esther herself is distinctly mentioned, and a passage in the 'Journal to Stella' (Swift's Works, Bickers & Son, 1883, vol. ii. p. 72) seems to show that Esther Johnson had alluded to the subject. And further on (p. 184) Swift replies to some slighting mention of Mrs. Vanhomrigh in a manner which certainly indicates that the frequent visits to Bury Street had roused suspicions in Dublin.

The reviewer is quite right in asserting that nothing positive is known of Vanessa's final quarrel with Swift. Sheridan's story, that she

had written to Stella to demand information as to her (Stella's) connexion with Swift, is at least highly probable under the circumstances. But the reviewer considers that "the story, if true, would justify us in believing the very worst of Swift." I am entirely unable to comprehend how Swift's reputation is affected by either Sheridan's version of the story or Orrery's. Vanessa would no longer live in suspense, and was determined to know what was the tie which bound Swift to Stella. Whether the letter was written to Swift or Stella is of little consequence. But the story affords strong circumstantial proof of the marriage, and is therefore discredited by the reviewer.

I shall only refer to two other subjects in the essay. The first is the critical account of 'Gulliver's Travels.' Every one must agree with the high estimate which the reviewer forms of this remarkable satire, but he omits to mention how completely it has missed its mark. It was written, we know, "to vex the world," and it has had the very opposite effect. There are, no doubt, some readers who still appreciate the extraordinary power of the irony which, like the Nasmyth hammer, can crush with overwhelming force or apply the most delicate touch. There are some who are still charmed with the marvellous imagination displayed in the narrative. But I believe that an overwhelming majority of its readers consider the book only as an amusing story, and that, by a strange fate, a work which was avowedly written to give pain affords year after year the keenest delight to many thousands of schoolboys.

The last subject which I shall refer to is the account of Swift's life after the death of Stella. "The biography of Swift," we read (p. 50), "from the death of Esther Johnson to the hour in which his own eyes closed on the world, is the catastrophe of a tragedy sudden and more awful than any of those pathetic fictions which appal and melt us on the stage of Sophocles and Shakespeare."

It is difficult to conceive any statement more exaggerated, or, to speak plainly, more contrary to all the known facts of the case. Swift, we know, felt Stella's death most acutely. He was well aware that her loss could never be supplied, but he gave no open expression to his sorrow. A few months after the funeral he paid a long visit to Sir Arthur Acheson, whose wife was one of the Dean's especial favourites. On his return to Dublin, Lord Carteret, with whom he was now on terms of intimate friendship, was still at the Castle. Not long after Lord Carteret's departure Mrs. Delany took up her residence in Dublin, and was very proud of being considered a friend of the Dean's. The Sunday parties at the deanery were continued. The Dean was a constant visitor at Delville. It is needless, however, to pursue the subject further or to speak of his literary occupations. For eight or nine years after Stella's death Swift's outward life was much the same as it had always been. It was sad enough, but to speak of it in the terms which I have quoted above is in the highest degree inaccurate.

There are other passages which I should like to notice, but I think that enough has been said to show that the historical part of this essay on Swift can scarcely be considered trustworthy. The reviewer has aimed high; but in endeavouring to imitate the writings of our great reviewer he appears to have been more successful in acquiring the inaccuracy than the brilliant style of his model.

F. G.

#### THE BRITISH AND FOREIGN BIBLE SOCIETY.

It will be remembered that Mr. W. J. Thoms and others opened a correspondence in the *Athenæum* in advocacy of the publication of the Testament in Frisian. We are glad to announce that this effort has met with a favourable response. The committee of the British and Foreign

Bible Society have resolved to publish an edition of 2,000 copies of the Gospel of St. Matthew, from the translation of the Rev. Dr. Halbertsma, made directly from the Greek. It is worthy of note that in 1858 an edition of 250 copies was published by Prince Lucien Bonaparte for linguistic purposes. This distinguished scholar has liberally placed his version at the disposal of the committee. It is very satisfactory to find that a real effort is now being made in favour of a language so nearly akin to our own. Everything tends to show that the movement is now serious. We have had a Frisian grammar published in the United States, and the papers of the Netherlands show that attention is being given there to national Frisian publications, of which we have given some notice. The Netherlands Bible Society could not be expected to take much interest in a language which is not an offshoot of the Netherlands, and the promotion of which falls rather to our lot. The result will be that the Frisians at length will have access to the Scriptures in their own tongue at a moderate price, and English scholars will have further materials for comparative philology. For this we are greatly indebted to the Rev. W. Wright.

To some the Bible and missionary societies are known only in their propagandist attitude, but they have other sides. In their dealings with versions, as the report of the British and Foreign Bible Society shows us, they are great contributors to the service of scholars. In some branches of knowledge their officials are either the chief or even only labourers. Thus, for instance, to the cultivation of the Chinese vernacular and of the dialects of Turkistan their contributions are constant. All over the world by such researches languages are made accessible to the student of comparative philology. In preparing the translations hardworking scholars are compelled to frame dictionaries and grammars, which are made accessible by the liberality of the societies. These books, coming but little before the general public, figure honourably in the yearly enumerations of our Royal Asiatic Society and other Oriental societies, and add largely to our national reputation in these departments of scholarship. The cheap Testaments are used by thousands to acquire or keep up a knowledge of languages, and Sunday after Sunday learners old and young take with them to church a Greek, Latin, or French Testament. The English version is greatly used on the Continent by those wishing to learn English. A polyglot like the late E. H. Palmer, starting without grammar or dictionary, buys a Testament for a few pence and sets himself to work at a new conquest. The double versions are a special service of the Bible Society, and, while costing it but little, greatly extend the acquisition of English. Among these doubles are English with Welsh, Dutch, German, Norwegian, Italian, French, Greek, Arabic, and Hebrew. This is altogether apart from the special work of the society in promoting the use of the vernaculars of India and the extension of the Roman character throughout the world, and, indeed, from its general services to the progress of culture.

From the last report of the society we learn that besides the Frisian Gospel, its translation and revision work for 1882-3 includes much matter of interest. In the Chinese dialects we notice versions in Amoy, Hakka, Low Wenli, &c. In the opening of Corea the society takes part by a New Testament in the language. So also with regard to New Guinea we learn that the interesting language of the Motu, the most important, is being reduced to print. For Central Asia there are recorded publications in Kalmuck, Tibetan, Karass Tartar, Kazan Tartar, Transcaucasian Turki, Wogul, and Wotiak. This is exclusive of work in South Africa, in Polynesia, and in North America, in which latter region the progress of settlement has led to further

cultivation of the Indian languages. At the ends of the earth, among the savages of Tierra del Fuego, we learn that the Yahgan translations are proceeding. These have attracted special notice from philologists here and in Germany.

#### NOTES ON GERMAN EDUCATIONAL REFORMS.

THE authorities of the Grand Duchy of Baden have been holding an interesting conference at Karlsruhe, touching the proposal to appoint a school board in connexion with each intermediate school under State control. The question was first discussed in the Baden Parliament, and voted desirable as tending to give the community an interest in school management, as well as also to give authoritative voice to the various complaints of parents as to overwork, neglect of hygiene, &c. Then the principal schoolmasters, medical men, and local officials were summoned to discuss the subject. The parliamentary vote had unfortunately prejudged the question, and it was plain that the schoolmasters were summoned not to consider whether there should be created such a school board, but under what conditions and with what powers. The general tone of the meeting was strongly adverse to its very existence as interfering with the dignity and freedom of the scholastic profession. The well-being of schools, it was urged, rests, like that of the army, upon the principle of authority, not of free discussion, and to hand over the interests of schools to an untrained board of various views would be highly injurious. The action of the local members of the boards was graphically sketched by Dr. Dammert, of Freiburg, in words too idiomatic to bear translation: "In Wirklichkeit könne derselbe wohl eine Sammelstelle des höheren Schulklauses, ja selbst eine Art von Denunciations-anstalt werden. Der Herr Beirat [school board member] werde vielleicht am Biertische oder durch gültige Vermittelung seiner Frau aus einem Kaffeekränzchen von dieser oder jener Unthat eines Lehrers unterrichtet." The physician alone was considered a useful adviser, and a case was cited where he had been asked to attend the council of masters of a school—the proper and reasonable school board.

Nevertheless the schoolmasters were obliged to concede the principle, and demanded the concession that the personal relations of the masters should be beyond the control of the board—in other words, that no police supervision over masters or other inquisitorial proceedings should be tolerated; also, that all questions of school discipline should be settled (as hitherto) by the board of masters; lastly, that the head master should be as a rule the chairman of the board. The proposed composition of it is as follows: two members elected by the Education Department and the local authorities respectively, the head master and one other master, and the local physician. These are to co-opt some discreet assessors. It was suggested that the number should not exceed seven.

Many other questions of interest also came under discussion—about the weight to be given to classical languages, about the failing eyesight of the nation, and about the overworking of pupils. The conference seemed quite satisfied with themselves, and only recommended very slight changes in existing regulations. Not a word seems to have been said about the evil more pressing than that of overwork, that of the excessive number of subjects. The present notion of a school education seems to be that the properly trained boy of seventeen is to know a good deal of everything—a perfectly chimerical undertaking. Until people make up their minds that whole fields of important knowledge must be deliberately ignored at school no proper reform is possible.

But is the danger of overburdening indeed sufficiently guarded against after all the recent dis-

cussions? It must be regarded as really fortunate that a few wretched students committed suicide from despair at the horrors of modern education, and so woke up public interest in Germany. Every State in its reports now declares that no suicides have taken place there, and that the hygienic conditions of its youth (save as to eyesight) are all that can be desired. But we may still believe that something dreadful may happen when we hear from a Belgian report (quoted in the *Phil. Wochenschrift*) that the summer hours of the intending teachers trained at the *École Normale Supérieure* in Paris are as follows: 5 a.m. to 7, study; 7 to 7½, early breakfast; 8 to 12, instruction; 12 to 1 p.m., late breakfast; 1 to 3, study; 3 to 4½, lectures; 4½ to 5, a pause; 5 to 8, study; 8 to 9, dinner; 9 to 10, *ad lib.*, and then lights are put out. The study is in a public room under supervision. There is some surprise expressed that a three years' course of this kind, after a severe entrance examination, has produced few if any first-rate scholars. The wonder is that it produces anything but idiots and idlers for the rest of their days. And yet we live in an age when men think they understand something about education!

J. P. MAHAFFY.

#### THE SHAPIRA MS. OF DEUTERONOMY.

THIS concludes the original and the translation of the MS. as far as it was necessary for the continuity of the narrative. The rest of the slips either contain duplicate matter or are undecipherable. It will be seen that we have here nearly the whole of Deuteronomy in an abridged form.

ויאמר אלהם אלי שלח אנשים לרגל את יעוז ונלכד [את] יעוז ונשב בערי האמרי. ויצא ענ מלך הבשן לקראתנו למלחמה ונכחו עד לא השאר לו שרד ונלכד מאתם ששם ער כל ככל הארנב בצרת חמה דלתם וברחם. לבד מערי הפרזם הרבה מאד וכל ערי המשר וכל הגלעד וכל הבשן עד סלכה ואדרעי... ארץ רפאם... גם הוא כי ענ מלך הבשן מיתר הרפאם נשאר. ונפן ונסע נגבה ונשב מול בת פער. ויצאו בעת ההוא בנת מאב ונשי מדין לקראתכם ותקראן [לכם] לאכל מזבחן ותאכל מזבחן ותשתו מנסחן ותשתו לאלהן ותזנו את נשי המדינים ותצמדו לבעל פער ביום ההוא וחרה אף אלהם עלכם ויגף בכס בעת ההוא מנפה גדלה ושלחתי מכם אנשים ללחם את המדינים והכתם אתם לפי חרב ושבתם מאתם שבי הרבה למאד ותעצר המנפה. ואתי צוה אלהם בעת ההוא ללמד אתכם חקם ומשפטים לעשתם בארץ אשר עברם שמה לרשתה. השמרו לכם לא תספו אל מצותיו ולא תגרעו ממנו. השמרו לכם פן תשכחו ועשתם לכם פסל ותמינה תבנת כל סמל אשר בשכם ממועל ואשר בארץ [מתחת] ואשר במים מתחת לארץ. וחרה אפי בכס והש[מרת] את [היום] ו[שמרת] את חקתו ומצותיו למען יטב לכם [ולמען] תארכו ימים על האדמה אשר אלהם אלהך

נתן לכם. שמע ישראל אלהם אלהנו אלהם אחד ואהבת את אלהם אלהך בכל לבבך ובכל נפשך למאד לאד והיו הדברים האלה אשר אנך מציד היום על לבבך ושננתם לבנך ורברת אתם בשבתך בביתך ובכלתך בדרך ובשכבך ובקמך וקשרתם אתם לאות על ידך והיו לתלותה בין עינך וכתב[תם] על מזוזת ביתך ושערך כי אלהם כרת עמך ברת בחרב ביום הקהל ואנך עמדותי בין אלהם ובי[נכם]... בעת הזאת כי פחדתם מפני האש ולא... ההור להורד לכם דבר אלהכם לאמר.....

(Here follows the Decalogue already printed, *Athen. No. 2911.*)

.... שמע ישראל אתם עברם היום את הירדן לבא לרשת גוים רבים ועצמם ערם גדלת ובצרת חמה לא תאמרו בלבבכם רבים חמה הגוים האלה לא נכל להרשם לא תרא מדה זכר את אשר עשה אלהם לפריעה ולכל מצרם כן יעשה אלהם לכל איבך כי אלהם הוא העבר לפניך אש אכלה הוא הוא ישמדם ויכנעם מחרה לפניך. גם את ה... צרעת ישלח אלהם בס עד אבד יאבד הנסתרם הנשארם מלפנך רק אם תשמרו את מצותיו ומשפטיו וחקתו אשר אנך מציד היום וידעת היום כי לא בצדקתך אלהם אלהך נתן לפניך את הארץ הזאת לרשתה כי עם קשה ערף דית מן היום אשר יצאת ממצרים עד היום ממרם היתם את אלהם אלהך. בחרב ביום עלתי ההר לקחת את שני לחת האבנם ועלהם כתבם כל הדברים אשר דבר אלהם עמכם בהר מתך האש ביום הקהל... קצפתם את אלהם ועשתם לכם עגל מסכה ואתנפל לפני אלהם בהר הנער כאש... ושני לחת בידי וארא חטאתכם ואשבר את שני לחת לעינכם ואתפלל בעדכם בעת ההוא ארבעים יום וארבעים לילה. ובתבערה ובמסה ובקברת התאוה ממרם היתם את אלהכם. בעת ההוא אמר אלהם אלי פסל לך שני לחת אבנם כראשנם ועלה אלי ההרה ואעל ההרה ושני [ה]לחת בידי. ויכתב אלהם על הלחת את עשרת הדברים אשר דבר אלהם בהר ביום הקהל ויתנם אלי והנם בארץ אשר עשיתי ובקדש ברנע באמר אלי אלהם עלו ורשו את הארץ ממרם היתם את אלהכם ולא עלתם ולא שמעתם בקלי ויאמר אלהם להשמדכם ואתפלל בעדכם בעמד בהר ארבעים יום וארבעים לילה בעדכם? וישמע אלהם גם בפעם ההוא ולא השחת אתכם כרנע לא בצדקתך אלהך נתן לך כח לעשת

N° 29  
אהבה  
עצמם  
אלהם  
[הוא]  
הגדלת  
אבתכם  
כי אך  
אנך  
אלהכם  
אלהם  
ד' כן  
גם כן  
הארץ  
לפנכם  
תשמעו  
תשמעו  
היום  
אשר  
ויברכה  
הלא  
השמש  
מרא  
זבול  
ל' הר  
אפרם  
[ועצו]  
יאהב  
לברו  
ברך  
ישבת  
[חאיש]  
אמן.  
את  
לא  
אמרו  
רעו  
האיש  
העם  
יכחש  
אמן.  
[כש]  
האיש  
אמרו  
דברי  
העם  
ב[קל]  
שמר  
כל  
אתה  
ומנך



חיל . . . [רק השק אלהם] באתכם לאהבה אתם ויבחר בורעם אחרהם מכל העמם . [כי אלהם] אלהם הוא אלה [פ] אלהם ואדני האדנם האל הגבר והנרא [הוא] תהלתך והוא אשר עשה אתך את הגדלת ואת הנראת . בשבעם נפש ירדו אבתכם למצרים [ועתה הית לעם עצם ורב . כי אך [אם] תשמרנו את] כל המצוה אשר אנך מצוה היום לעשת לאהבה את אלהם ללכת בכל דרכו ובכל חקתו . והרש אלהם את כל אנשי המקם כל אשר תדרך קר רגלכם בו . לא יתיצב איש [ש] לפנכם כי פחדם ומראם יהיה על פני כל הארץ אשר תדרכו בו . ראה אנך נתן לפנכם היום ברכה וקללה את הברכה אם תשמעו אל מצותי וחקתי והקללה אם לא תשמעו וסרתם מדרך אשר אנך מצוה אתכם היום [ויהי כי יבאך אלהם אל הארץ אשר אתה בא שמה לרשתה ונתת את הברכה על הר [גרום] והקללה על הר עבל הלא [המה] בעבר הירדן דרך מבא השמש בארץ הכנעני [נגד גלגל אצל אלני מרא . ואלה יעמדו על הר עבל] ראוכן וכול [נגד אשר דן ונפתלי . ואלה יעמדו על הר גרום שמעון ויהודה וישכר מנשה ואפרם ובנימין . ועמדו הלויים נגד הר גרום [וענו] ואמרו בקל רם [ב]ךך האיש אשר יאהב אלהם אלהנו ולו לברו ישתחו ואתו לבו יעבד וענו כל העם] ואמרו אמן . בךך האיש אשר יקדש את [יום השבעי וישבת בו ויענו כל העם ואמרו אמן . [ברך חמיש] מכבד אבו ואמו וענו כל העם ואמרו אמן . בךך [ה]איש אשר לא יקם ולא ימר את נפש אהו וענו אמן . בךך האיש אשר לא יטמא את אשת רעהו וענו כל העם ואמרו אמן . בךך האיש אשר לא ינא את רעהו וענו [כל העם ואמרו אמן . ב]ךך האיש אשר לא ישבע ב[ש]מי לשקר וענו כל העם ואמרו אמן . בךך האיש אשר לא יכחש ולא י[שקר ברעהו וענו כל העם ואמרו אמן . בךך [האיש] אשר לא נשא עינו אל ח[תר]כש רעהו וענו כל העם ואמרו אמן . בךך האיש אשר יאהב את ר[ע]הו [וענו] כל העם ואמרו אמן . בךך האיש אשר יקם את כל דברי התרה [הוא]ת לעשת [א]תם וענו כל העם ואמרו אמן . ויספו הלויים ויענו [ויאמרו ב]קל רם ראה אם שמע תשמע בקל אלהך לשמר לעשת [א]ת כל מצותו ובאו ערך כל הברכת האלה בךך אתה בער בךך אתה בשדה בךך טנאך ושאריתך בךך פרי בטן

ופרי אדמתך שגר [א]לפך ועשתרת צאנך בךך אתה בבאך וברך אתה בצאתך יתן אלהך את איבך נפס לפנך יצו אלהם את הברכה בכל מעשה יד יקבך אלהם לו לעם קדש וראו כל עמי הארץ ויראו ממך יפתח אלהם לך את השמים לתת כ[טר] ארצך בע[ת]ו [ו]ה[ל]ת גוים [רב]ם ו[א]תה ל[א] [ת]לוה והית [ל]מעלה] ולא תהיה [ל]ממה . . . מה . . . [א]בתכם . . . [ו]י[ס]בו ה[ל]וים את פ[נ]הם [ג]נך הר עבל ויענו וי[א]מרו [ב]קל רם] ארר ה[א]יש אשר יעשה [פ]סל ומסכה מעשה [ה] יד[ו]י חרש וענו כל העם וי[א]מרו [א]מן ארר מקלה אבו ואמו וענו כל העם ואמרו אמן . ארר מכה רעהו בסתר וענו כל העם ואמרו אמן . ארר האיש אשר יקרב אל כל שאר בשרו ואשר ינאף את אשת רעהו ואשר יבעל עם כל בהמה וענו כל העם ואמרו אמן . ארר מ[ס]ג נבל רעהו וענו כל העם ואמרו אמן . ארר האיש אשר ישבע בשמי לשקר וענו כל העם ואמרו אמן . ארר לקח שחד לה[ע]ד ע[ד] שקר בעמתי וענו כל העם ואמרו אמן . ארר האיש אשר ינא עיניו אל אשת רעהו ואל בתו ואל אמה[ת]ו ולכל אשר לו וענו כל העם ואמרו אמן . ארר האיש אשר ישנא את אהו בלבו וענו כל העם ואמרו אמן . ארר האיש אשר לא יקם את כל דברי הת[ר]ה [הוא]ת לעשת אתם וענו כל העם ואמרו אמן . וי[ס]פו הלויים לקרא בקל רם ויאמרו ויהי אם לא תשמע בקל אלהך [לש]מר לעשת את כל מצותו וי[ח]קתו ובאו ערך כל הקללת האלה ארר אתה בער וארר [הוא]ת בשדה ארר [ט]נאך ושאריתך ארר פרי בטן ופרי אדמתך שגר אלפך ועשתרת [צאנך] ארר אתה בבאך וארר אתה בצאתך יתנך אלהם [ג]נך לפני איבך] ישלח אלהם את המארה בכל מעשה יד יתנך אלהם לשמה [ל]משל ולשננה בכל עמי הארץ יעצר אלהם את השמים הנר אשר בקר[ך]בך יעלה מעלה מעלה וא[ת]ה תדר מטה מטה ילוד ואתה לא תלונ ויבדו וי[ש]מרו אלהם אתך מעל פני האדמה אשר אתה בא ש[מ]ה [ל]רשתה] כן מאה ועשר[ים] שנה אנך [ה]יום לא אכל לצאת ולבא לפנכם ואלהם אמר אלי לא תעבר את הירדן יהשע העמד לפנך [הוא] יעבר את הירדן והוא יבא אתכם אל הארץ הטובה

אשר . . . שמה לרשתה . חזק ואמץ אל תראו ואל תחפדו כי אלהם אלהם הוא הדאך . . . הזאת . . . לפנכם . . . כי . . . אלה הדברים אשר צוה משה לכל בני ישראל על פי יהוה בערבת מאב לפני כתר .

"And God said unto me, Send men to spy out Jaazer; and we took Jaazer and dwelt in the cities of the Amorites. And Og, the King of Bashan, went out against us to the battle, and we smote him until none was left to him remaining, and we took from them threescore cities, all the region of Argob, cities fenced with walls, gates, and bars, beside unvalled towns a great many. And all the cities of the plain, and all Gilead, and all Bashan unto Salchah and Edrei, [which was also called] the land of giants, for Og, King of Bashan, remained of the remnant of the giants. And we turned and journeyed southward and abode over against Beth-peor. And at that time the daughters of Moab and the wives of the Midianites came out against you, and they called unto you to eat of their sacrifices, and ye did eat of their sacrifices and drank of their drink-offerings, and ye bowed down to their gods and committed whoredom with the wives of the Midianites, and ye joined yourselves unto Baal-peor on that day. And the anger of God was kindled against you, and He smote you at that time with a great plague. And I sent from among you men to fight the Midianites, and ye smote them with the edge of the sword, and ye took from them captives very many, and the plague was stayed. And God commanded me at that time to teach you statutes and judgments that ye might do them in the land whither ye go over to possess it. Take heed unto yourselves, ye shall not add to my statutes nor diminish therefrom. Take heed unto yourselves, lest ye forget, and make you a graven image and similitude, the likeness of any figure which is in heaven above or on the [earth beneath] or in the waters under the earth, and His anger be kindled against you, and He destroy you speedily from this good land. Know, therefore, this day, and keep His statutes and His commandments, that it may go well with thee, [and that] ye may prolong your days upon the earth which God thy God giveth unto thee. Hear, O Israel, God our God is one God, [and thou shalt love] God thy God with all thine heart and with all thy soul exceedingly. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk with them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind [them] for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write [them] upon the posts of thy house and on thy gates. For God made a covenant with thee in Horeb in the day of the assembly, and I stood between God and between you . . . at that time, for ye were afraid by reason of the fire, and [went] not [up] . . . to show you the word of your God, saying—"

(Here follows the Decalogue already given.)

"Hear, O Israel, ye are to pass over Jordan this day to go in to possess many nations and mighty ones, cities great and with fenced walls. Speak not ye in your hearts, These nations are many, we cannot dispossess them; thou shalt not be afraid of them. Remember what God did unto Pharaoh and unto all Egypt, so shall God do unto all thine enemies, for God it is He which goeth over before thee, He is a consuming fire, He shall destroy them, and He shall bring them down before thy face quickly. Moreover God will send the hornet among them, until they that hide themselves and are left before thee be utterly destroyed. Only if ye keep His com-

mandments and His judgments and His statutes which I command thee this day. Understand therefore this day that God thy God giveth not before thee this land to possess it, for thou hast been a stiff-necked people from the day that thou didst depart out of Egypt until this day. Ye have been rebellious with God thy God. In Horeb on the day when I was gone up into the mount to receive the two tables of stone, and on them were written all the words which God spake with you in the mount out of the midst of the fire in the day of the assembly.....ye provoked God to wrath, and ye made you a molten calf. And I fell down before God in the mount which burned with fire.....and the two tables were in my hands, and I beheld your sins, and I brake the two tables before your eyes and I prayed for you at the same time forty days and forty nights. And at Taberah and at Massah and at Kibroth-Hattavah ye were rebellious against your God. At that time God said unto me, Hew thee two tables of stone like unto the first and come up unto Me into the mount. And I went up into the mount having the two tables in mine hand. And God wrote on the tables the ten Commandments which He spake unto you in the mount on the day of the assembly. And He gave them unto me, and behold, they are in the ark which I had made. And at Kadesh Barnea, when God said unto me, Go up and possess the land, ye have been rebellious against your God and ye went not up nor hearkened unto His voice. And God said He would destroy you. I prayed therefore for you when I stayed in the mountain forty days and forty nights. And God hearkened at that time also and He did not destroy you in a moment. Not for thy righteousness hath thy God given thee power to get wealth. [Only God had a delight] in your fathers to love them, and He chose their seed after them even above all people. [For God] your God is the God of gods and Lord of lords, a mighty God and a terrible. [He] is thy praise and He it is that hath done for thee these great and terrible things. Your fathers went down into Egypt with threescore and ten persons and now thou art become a people mighty and populous. For if ye shall only keep all the commandments which I command this day to do, to love your God, to walk in all His ways and in all His statutes, then will God drive out all the men of the place everywhere whereon the sole of your feet shall tread. There shall no man be able to stand before you, for the fear of you and the dread of you shall be upon all the land that ye shall tread upon. Behold I set before you this day a blessing and a curse, a blessing if ye obey my commandments and my statutes, and a curse if ye will not obey and turn aside out of the way which I command you this day. [And it shall come to pass when] God hath brought thee in unto the land whither thou goest to possess it that thou shalt put the blessing upon Mount [Gerizim] and the curse upon Mount Ebal. Are [they] not on the other side Jordan, the way where the sun goeth down, in the land of the Canaanites opposite Gilgal beside the plains of Moreh? And these shall stand upon Mount [Ebal], Reuben, Zebulun, [and] Gad, Asher, Dan, and Naphtali. And these shall stand upon Mount Gerizim, Simeon and Judah and Issachar, Manasseh and Ephraim and Benjamin. And the Levites shall stand before Mount Gerizim and shall speak and shall say with a loud voice, Blessed be the man who loveth God our God and boweth down to Him only and serveth Him only, and all the people shall answer and say Amen. Blessed be the man [that halloweth] the seventh day and resteth thereon, and all the people shall answer and say Amen. [Blessed be the man] that honoureth his father and his mother, and all the people shall answer and say Amen. Blessed be [the] man that avengeth not nor beareth any grudge against the person of his brother, and they shall answer Amen. Blessed be the man

that defileth not the wife of his neighbour, and all the people shall answer and say Amen. Blessed be the man that oppresseth not his neighbour, and [all the people] shall answer [and say] Amen. Blessed be the man that sweareth not by My name falsely, and all the people shall answer and say Amen. Blessed be the man that dealeth not falsely nor lieth against his neighbour, and all the people shall answer and say Amen. Blessed be [the man] that setteth not his eye upon his neighbour's goods, and all the people shall answer and say Amen. Blessed be the man that loveth his neighbour, and all the people [shall answer] and say Amen. Blessed be the man that confirmeth all the words of this law to do them, and all the people shall answer and say Amen. And the Levites shall answer further [and say] with a loud voice, Behold if thou shalt hearken diligently unto the voice of thy God to observe and to do all His commandments, then all these blessings shall come on thee. Blessed shalt thou be in the city, blessed shalt thou be in the field. Blessed shall be thy basket and thy store. Blessed shall be the fruit of thy body and the fruit of thy ground, the increase of thy kine and the flocks of thy sheep. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out. Thy God shall cause thine enemies to be smitten before thy face. God shall command the blessing upon all the works of thy hand. God shall establish thee an holy people unto Himself, and all the people of the earth shall see and shall be afraid of thee. God shall open unto thee the heaven to give the rain unto thy land in His season, and thou shalt lend unto many nations and thou shalt not borrow, and thou shalt be [above] and thou shalt not be beneath.....And the Levites shall turn their faces towards Mount Ebal and shall answer and say with a loud voice, Cursed be the man that maketh any graven or molten image, the work of the hands of the craftsman, and all the people shall answer and say Amen. Cursed be [the man] that doeth any work on the seventh day to profane it, and all the people shall answer and say [Amen]. Cursed be he that setteth light by his father and mother, and all the people shall answer and say Amen. Cursed be he that smiteth his neighbour secretly, and all the people shall answer and say Amen. Cursed be the man that approacheth to any that is near of kin to him or that committeth adultery with the wife of his neighbour or that hath intercourse with any manner of beasts, and all the people shall answer and say Amen. Cursed be he that removeth his neighbour's landmark, and all the people shall answer and say Amen. Cursed be the man that sweareth by My name falsely, and all the people shall answer and say Amen. Cursed be he that taketh reward to bear false [testimony] against his neighbour, and all the people shall answer and say Amen. Cursed be the man that lifteth up his eye to his neighbour's wife or to his daughter or to his maid-servant or to anything that is his, and all the people shall answer and say Amen. Cursed be the man that hateth his brother in his heart, and all the people shall answer and say Amen. Cursed be the man that confirmeth not all the words of this law to do them, and all the people shall answer and say Amen. And the Levites furthermore shall call with a loud voice and say, And it shall come to pass if thou wilt not hearken unto the voice of thy God to observe and do all His commandments and His statutes, that all these curses shall come upon thee. Cursed shalt thou be in the city and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body and the fruit of thy land, the increase of thy kine and the flocks of [thy sheep]. Cursed shalt thou be when thou comest in and cursed shalt thou be when thou goest out. God shall cause thee to be smitten before thine enemies. God shall send cursing upon all the works of thine hand. God shall make thee an astonishment, a proverb and a by-word among all nations of the earth. God shall restrain the heavens.

The stranger that is within thee shall get up above very high and thou shalt come down very low. He shall lend to thee and thou shalt not lend to him. God shall make thee perish, and shall destroy thee [from off the face of] the land whither thou goest [to possess it]. I am an hundred and twenty years old this day. I can no more go out nor come in before you, and God said unto me, Thou shalt not go over this Jordan. Joshua, who standeth before thee, he shall go over Jordan, and he shall come with you into the good land whither ye go to possess it. Be ye strong and of a good courage, fear not nor be ye afraid, for God your God He it is that doth go before you.....These be the words which Moses commanded all the children of Israel according to the mouth of Jehovah in the plains of Moab before his death."

I have designedly abstained from making any remark or calling attention to any anomalies in the Hebrew text, as my report, which is to appear next week, will contain a full account of all the peculiarities of the MS. and the conclusion I have arrived at about its genuineness.

CHRISTIAN D. GINSBURG.

### Literary Gossip.

IN this week's number we have completed the publication of Dr. Ginsburg's decipherment of the Shapira skins. Scholars will now be able to judge for themselves of the difficulties that the text presents to those inclined to believe the manuscript to be genuine. Dr. Ginsburg is preparing both a brief report on the fragments and also a fuller statement, in which he will examine in detail not only the text, but also the external evidence, such as the state of the leather and the age of the ink.

Notes and Queries intends to commence in October the practice of issuing a quarterly index to the articles that have appeared during the preceding three months in the principal magazines and reviews.

THE interest attaching to the 'Treatise of Fysshynge,' attributed to Dame Juliana Berners, as the earliest systematic tractate on rod-fishing that is known, and as the foundation upon which all subsequent writers have enlarged and refined, has determined Mr. Satchell to follow, in a series of reprints, the alterations and additions which it subsequently received. The versions to which the names of L. M[ascall] (1590) and W. Gryndall (1596) are attached, and that which appeared in 'A Jewell for Gentrie' (1614), will have place in the series.

MR. JOHN MORLEY, in retiring as he does to-day (Saturday) from the editorship of the *Pall Mall Gazette*, also retires, it may be said, from all connexion with the paper, as he will cease to write in it.

THE official record of the recent International Chess Tournament in London is now in a forward state of preparation, and will shortly be published by Mr. James Wade.

EARL BEAUCHAMP has joined the committee of the Pipe Roll Society. The society has now nearly two hundred subscribers, including several foreign libraries. As the publications will only be issued to subscribers, any additional names should be sent to the secretary (Mr. J. H. Greenstreet, 16, Montpelier Road, Peckham, S.E.) before the first volume is printed off. The roll for the fifth year of Henry II. is already in type.



DR. FRANCISQUE-MICHEL has finished 'The Life and Feats of Arms of Edward the Black Prince,' by Chandos Herald. This metrical chronicle furnishes a contemporary narrative at considerable length of all the military achievements of the Black Prince. Thus the herald of Sir John Chandos gives important details as to the battle of Crécy, the siege of Calais, the sea fight with the Spanish fleet off Winchelsea, the battle of Poitiers, the campaign in Spain, the battle of Najera, where Duguesclin was taken prisoner, and many other events less known relating to the prince's reign in Aquitaine. The edition is limited to 500 copies, and is published by Mr. J. G. Fotheringham. An edition of this chronicle was published by the Roxburghe Club about forty years ago.

THE September number of the *National Review* will contain articles on 'Colonial Policy,' by Sir Bartle Frere; on 'Cricket,' by Lord Harris; and on 'The Art of Preaching,' by Lord Carnarvon. Mr. W. J. Loftie writes 'About Westminster' in the forthcoming number of *Merry England*. The article contains some information as to the way in which the Grosvenors acquired their Westminster estate; and it will be accompanied by an etching of 'The Abbey by Moonlight,' by Mr. Tristram Ellis. Sir J. H. Ramsay has continued his researches on the receipts and expenses of our early kings, and the September number of the *Antiquary* contains an article by him on the accounts of Henry V.

*Shakespeareana* will be the title of a new monthly magazine, to appear in New York in November.

THE business of the late Mr. David Nutt, of the Strand, has been purchased from the coheirs by his widow (now Mrs. Logie) and his son Mr. A. Nutt. They have taken into partnership Mr. M. Haas, who has been connected with the firm ever since 1849, and is well known to all buyers of foreign books by his courtesy and knowledge.

'THE FREEDOM OF FAITH,' by the Rev. T. T. Munger, recently published in America by Messrs. Houghton, Mifflin & Co., has already reached its eleventh edition. Messrs. Ward, Lock & Co. are printing an English edition from the original plates, by special arrangement with the American publishers, and will issue it in a few days.

THE deaths are announced of Mr. John Wallace, of Blyth, the author of the 'History of Blyth,' which was published by request in 1862, and speedily ran into a second edition; of Mr. Wirt Sykes, U.S. consul at Cardiff, author of 'Old South Wales'; and of Mrs. Dunbar, author of 'A Journey to Nice' and 'Art and Nature under an Italian Sky.' Mrs. Dunbar was the granddaughter of the author of 'Vathek.' Her mother, who married General Ord against Beckford's wish, was disinherited by him. The death is also announced of Dr. Vaughan, Roman Catholic Archbishop of Sydney, who arrived in England about ten days ago en route for Rome. He was the author of 'The Life and Labours of S. Thomas of Aquin' and a number of other works. He was also a frequent contributor to Roman Catholic serial publications.

It appears that the grandfather of President Lincoln was a resident of Norwich, in England, and the inscription over his tomb in that city runs as follows: "In memory of Mr. Abraham Lincoln, of this Parish, who died July 13, 1789, age 79 years; and Hannah his daughter, who died September 23, 1769, age 6 years.

From Thee, great God, we spring, to Thee we tend, Path, motive, guide, original, and end."

Mr. John Leach, of Yarmouth, has had this inscription photographed at his own expense for presentation to friends of the distinguished American President.

A MONUMENT is to be erected to the memory of Mr. Francis Scott Key, author of 'The Star-Spangled Banner.' He was buried in the cemetery at Frederick, Maryland, but his grave has hitherto been treated with strange neglect.

A REQUEST has, we believe, been made to the Government by the Senate of the University of Melbourne that candidates for the India Civil Service may be examined in Australia. As this would necessitate the printing and despatch of the papers from England some five or six weeks before the date of the examination, it is not likely that the suggestion will be adopted.

MESSRS. GARDNER, DARTON & Co. tell us that T. Pym's new illustrated coloured book for children will be Hans Andersen's 'Snow Queen.'

THE celebration of the quater-centenary of Luther's birth is producing a crowd of books, pamphlets, photographs, oleographs, and engravings upon Luther and Lutheran subjects in Germany. The hymn "Ein feste Burg ist unser Gott" has been adopted as a *fête* prelude, and choruses and part songs innumerable are being issued for the singing unions by various composers. Medals have been struck with the words "Dr. Martin Luther, 1483-1546," and on the reverse his words, "Here stand I; I can no other. God help me." One artist has produced a portrait which is being printed in oil colours for the million, and he claims that the likeness is entirely new and original, shunning the antique and crude painting of Cranach, but retaining entirely the true portrait! Many of the books are issued for the colporteurs to sell amidst the masses at nominal prices, but studies of Luther's life and work of a higher and more expensive character are also very numerous. Statuettes after the various Luther monuments are also being largely manufactured for "hut and palace, school and house, poor and rich," and even lanterns for illumination with Luther's portrait are announced.

M. LAMBROS writes from Athens:—

"One of the best of Greek poets, Julius Tipaldos Pretenderis, has died recently at Corfu. He had risen to the highest judicial offices under the English protectorate, and he spent the last years of his life in Florence. He was best known in Greece through his collection of lyrical poems published at Corfu in 1857. They made a great sensation, and several of them became quite national poems—were sung and recited by people of all classes. Thereto contributed not a little the language in which they were written, for Tipaldos was always an ardent champion of the popular language, and an opponent of purism. During his retirement at Florence he occupied himself with translating the 'Gerusalemme Liberata' of Tasso, which had

been already rendered into Greek by M. A. R. Rhangabé, the Greek Ambassador at Berlin. A portion of this translation into the popular language was printed in 1877 (the third canto), and convinced the Greek public that, if completed, this charming version would be an ornament to Greek literature. Unfortunately Tipaldos did not live to see it printed; he, however, finished it, so that there is little doubt of its being published."

A HISTORY of the University of Vienna, written by the late Prof. Aschbach, is to be published at the expense of the University. It will be edited by Dr. V. Horowitz, and will fill three volumes.

THE Pope has addressed a letter to Cardinals Luca, Pitra, and Hergenröther, advocating the study of history, and proposing to open the Vatican Library freely to historical students. If this project be really carried out it will be a great boon.

## SCIENCE

### NOTES FROM NAPLES.

August 14, 1883.

Now that the disaster of Casamicciola, or rather of the island of Ischia, is completed, investigations are being made as to the causes of it. Profs. Palmieri and Guiscardi and another scientific man went over a few days since to examine the soil, and though their report has not yet been published, it is well known that Palmieri has not changed his opinion as to the causes of the disturbances in that unfortunate island. They do not depend, he thinks, on any general subterranean action; they are strictly local, and are confined to a limited area. Either the ground must have been hollowed out and so gave way on July 28th, or there must have been a tremendous explosion of gas. However, Palmieri will no doubt soon give a more precise and detailed report. Prof. Silvestri, of the University of Catania, and who is the "guardian" of Etna, writes as follows, indirectly confirming Palmieri's views:—"The instruments of Catania have not shown special disturbances in a characteristic relation with the disastrous earthquake which happened in the island of Ischia on July 28th. This fact confirms the character of a violent force in a restricted area of one of those earthquakes, called perimetric, that are due to a local volcanicity." Amongst the crowd of persons who have gone over to render assistance to the unfortunate inhabitants has been Cav. Zampari, the proprietor of the mines of Altavilla. He took with him thirty-three miners who have some practical knowledge of the volcanic soil of Southern Italy; and in a letter to the Minister of Public Works, regarding the geological causes of the fearful disaster, he writes:—"The island of Ischia owes its formation to various eruptions of the Epomeo, the last of which occurred in 1302, and the one before that seventeen centuries earlier, according to Naumann. The rocks of which the island is formed are tufa, lapilli, scorie, and trachyte, this last being composed of silicate mixed with alumen, lime, soda, potash, magnesia, and protoxide of iron. Trachyte forms the predominating rocks; but from atmospheric influences it is found in a state of decomposition at the surface, whilst at the base of the ancient crater it is disgregated by the subterranean evaporation of the mineral waters. The line traversed by the earthquake followed a semicircle around the Epomeo, beginning at Barano, Ischia, Casamicciola, Lago Ameno, and so on to Forio, and the shock in these places was more or less intense according to the respective distance from the centre. The earthquake of July 28th was caused by a dilatation of the fiery mass in the abyss of the extinct volcano; and this dilatation, not meeting with

any resistance from the disgregated rocks of trachyte forming in that zone the terrestrial crust, caused a movement of the mass of liquid fire, which fissured the soil and was the origin of the dreadful catastrophe. That the Epomeo has presented some opening at the summit is true, but that gas emanates from it is highly improbable. The gas seen by the imagination of some is nothing but the dust raised by the wind at those points where the mountain was fissured and the detached masses fell at the last shock. Every one on these occasions expresses his opinion, and it is repeated that the Epomeo will again break into eruption. But it may be numbered amongst the extinct volcanoes the eruptive action of which is completed, nor will it again be active so long as Vesuvius smokes; and it may be affirmed that the island and the Phlegrean fields have always been inactive during the eruptions of Vesuvius." Another shock was felt at Casamicciola on Monday morning. Vesuvius is in a state of quiet, intermittent, but not dangerous eruption. It forms a brilliant spectacle towards the south-east on a dark night. Histories of the recent eruption are already in the press here and in Rome, and will be rendered more painfully interesting by ample illustrations. I beg, however, at this season of the year, when people are beginning to spread over the Continent, to recommend 'A Complete Handbook' (and the best handbook we have ever had) 'of the National Museum of Naples.' The original work is by the curator of the museum; but an English edition of it, which has rapidly gone through three editions, has been prepared by Mr. E. Neville Rolfe, B.A. With Mr. Rolfe it has been purely a labour of love. He spent the whole of last summer in Naples in order to complete it, and the additions and explanations he has given are so clear and useful that with this book in hand the English reader may wander over the museum alone, without the necessity of consulting any one on the spot. The publishers are Messrs. Clowes & Sons, Stamford Street and Charing Cross. H. W.

## ANTHROPOLOGICAL NOTES.

In the *Journal* of the Anthropological Institute for August the principal article is that of Dr. Garson on the osteology of the ancient inhabitants of the Orkney Islands. It is a masterly study of the measurements of the skulls and other bones found in those islands, and now preserved in the museums of the College of Surgeons and of Cambridge University. The more ancient were found in a "Picts' house" at Skerrabrae, in Sandwick, and in a tumulus at Saverough, and are dolichocephalic. At Saverough were also brachycephalic skulls of later date, but Dr. Garson attributes them all to the unpolished stone period, and to very remote antiquity. Later remains were found in cists in round barrows at Rendall, Newbigging, and Harray, but these show no trace of the use of metals. Dr. Garson takes occasion to recommend persons possessing single skulls or other prehistoric human remains to present them to some large anthropological museum, as it is only by that means that they can be rendered useful for comparison. In another paper he refers to the child "Krao," exhibited at the Westminster Aquarium, and to the well-known hairy family of Ava, as described by Dr. Max Bartel, accepting the theory of atavism as the most probable explanation of the cause of such abnormal hair-growth.

Mr. Petrie, in an ingenious paper, which is followed by an interesting discussion, seeks to restore the mechanical methods used by the ancient Egyptians for the cutting of hard stone and the moving and erection of immense blocks.

The ethnological papers are those of Prof. Gustav Oppert on the classification of languages; Mr. Park Harrison on the Jutish type in England; Mr. A. R. Colquhoun on the tribes of Yunnan and the Shan country; and Mr. H. O.

Forbes on the people of Timor-laut, an island midway between New Guinea and the continent of Australia, who are described as tall, well formed, and handsome in features, and differing from the Papuans in the possession of straight hair, which they dye a golden colour, and in the prevailing complexion, which is a rich chocolate brown.

Mr. F. C. J. Spurrell describes the observations made by him at Crayford and Northfleet, in Kent, on the methods employed in the fabrication of palaeolithic flint implements.

In the *Journal* of the Statistical Society Mr. Noel A. Humphreys investigates the decline in the death-rate in England, and shows that it is equivalent to an increase in the mean lifetime during the last thirty years, as regards males from 40 years to 42 years, and as regards females from near 42 years to 45½. Thence it is concluded that sanitary care has added on the average one-fifteenth to the lifetime of every infant born. It is also sought to be shown that the increased duration of human life is lived to a great extent during the period between 20 and 60 years, which is termed the useful period, as distinguished from the more dependent ages of childhood and senility.

## GEOGRAPHICAL NOTES.

LIEUT. WISSMANN, who has hardly had time to recover from the fatigues of his ride across Africa, is already making preparations for another expedition. A gentleman interested in geographical exploration having placed at his disposal a large sum of money, Lieut. Wissmann will be able to associate himself with three companions. The expedition will leave Europe in November. Mukenge's hospitable village is to be made the basis for explorations, which will extend more especially northward along the Kasai and into the vast region embraced within the great bend of the Congo.

Dr. P. Güssfeldt has returned from South America with valuable botanical and mineralogical collections. His explorations in the Andes of Chili are likely to throw light upon the glacier phenomena in the southern hemisphere. Several of the most lofty summits of the Andes were ascended by him, and although two attempts to reach the summit of the Aconcagua were unsuccessful, Dr. Güssfeldt declares that this, the culminating point of South America, is not unapproachable, and that he himself would have succeeded had he been accompanied by a couple of Swiss guides instead of by Chilians. As it was, he climbed up a height of 21,200 feet, or within 1,200 feet of the summit.

Dr. Bayol has returned to the Senegal, after having proceeded as far as Dionkolori, a place to the north-east of Bamaku. He has made treaties with eight native chiefs, by which the whole of this region is placed under the protection of France.

Dr. Schweinfurth's geological map of the Makattam, near Cairo, on a scale of 1 : 25,000, with descriptive letterpress, will be published by the German Geological Society.

Mr. George Jacob Holyoake is to contribute a series of incidents of travel to the *Co-operative News*, under the title of 'A Hundred Days in Canada and New Mexico,' with the object of promoting the publication of a settlers' guide-book to the Dominion and United States.

It is stated that information has reached the Indian Survey Department of the return of a native explorer from a transfrontier expedition which is likely to yield valuable results. The explorer followed the Tochi river from Bannu up to Arghun; again fixed the position of the two passes across the Jadran Hills to Ghazni; then turned south and worked through Birmal west of Waziristan and Wunah, a line of country never before explored; and finally re-entered India by the Gomul river route. His report, when duly examined and edited by the Indian Survey Department, will add considerably to the knowledge of transfrontier geography.

M. Ferdinand de Lesseps has been appointed president of a geographical congress to be held at Dcuai in the beginning of September, at which Belgium, Holland, Denmark, and Sweden will be represented.

## ASTRONOMICAL NOTES.

A TELEGRAM from Boston announces that Prof. Peters, of Hamilton College, Clinton, N.Y., discovered another small planet of the ninth magnitude on the night of the 12th inst. This is the forty-second discovery of the kind made by Prof. Peters, and raises the total number of known small planets to 234, three of which have been found during the present year.

Mr. Ranyard has an interesting paper in the last number (for June) of the *Monthly Notices* of the Royal Astronomical Society, on the indications of an atmosphere round Jupiter, as shown by the disappearance and flashing up again of satellites and stars when occulted by the planet and of the former during their eclipses by the shadow of Jupiter. This phenomenon, which has been repeatedly observed, is due, he thinks, to clouds in the planet's atmosphere, which at occultations may directly intercept temporarily the light of the satellite or star, and at eclipses the flashing up at intervals of the light of the satellite may be due to its passage through darker regions in the penumbra of the planet's shadow caused by such clouds. A very interesting and carefully observed recent case of the former kind was communicated to him by Prof. E. C. Pickering, of the Harvard College Observatory. It was that of a star of the 7.3 magnitude, which was occulted by Jupiter on the 14th of last April, a little more than two hours after midnight. "For about two minutes before final disappearance the star alternately disappeared and reappeared without obvious cause; seeing pretty good and uniform throughout." The reappearance (which occurred about twenty-eight minutes afterwards) took place without any of the fluctuations of light noticed and recorded at the disappearance.

M. Perrotin, director of the new Bischoffsheim Observatory at Montgros, near Nice, has published the results of a series of observations, made in the early part of the present summer, of some of the most interesting of the binary stars. With regard to the star  $\Sigma$  2173, the discussion of M. Perrotin's observations confirms the opinion of M. Otto Struve, that the orbital revolution occupies a period of about forty-six years. The Bischoffsheim Observatory, it may be mentioned, possesses a refractor of fifteen inches aperture and about eighteen feet focal length, the object-glass of which is by the MM. Henry, of the Paris Observatory; and it is situated on a hill about 1,200 feet (366 metres) above the sea level.

All who are interested in the history of astronomy are familiar with that of the comet known as Lexell's, which, discovered by Messier on the 14th of June, 1770, passed its perihelion on the 13th of August, and was calculated by Lexell to be moving in an ellipse of small inclination to the ecliptic with a period of only about five years and a half. It was unfavourably placed at the return, which probably took place early in 1776, but was never seen at the subsequent return when it was expected or any other time. Investigation was able to show the reason of this. The comet in the month of August, 1779, made so close an approach to the planet Jupiter (nearer than the distance of his fourth satellite) that the attraction of that planet and his attendant satellites must have completely changed all the elements of the comet's orbit. It was also shown that a previous approach (which brought it within 9,000,000 miles, or about nine times the least distance reached in 1779) to Jupiter had taken place in 1767, and that the disturbance thus produced was the cause of the comet's being thrown into the ellipse calculated by Lexell; an orbit which brought it on the 1st of July, 1770, within a distance from the earth of



little more than seven times that of the moon, and led to its being visible on that occasion. Thus all the circumstances with regard to this comet were sufficiently explained by planetary perturbation. But a problem remains which astronomers are not yet able to solve. The elements of the orbits of the great comets of 1264 and 1556 have been proved to have a very great resemblance to each other; and the probability that they were identical was much increased by the circumstance that a fine comet was also recorded as having been visible from August to October in the year 975. Planetary perturbation might well lengthen the period from 289 to 292 years; and investigations made several years ago, in which Dr. Hind took a leading part, made it probable that similar causes would still further delay another return, and that the comet might be expected between 1858 and 1860. Twenty-three years have now nearly elapsed since the last of those dates; yet the comet has not made its appearance. No known cause will account for this, and in speculating on the unknown it cannot but be regarded as most probably arising from the action of some very distant planet revolving round the sun beyond the orbit of Neptune. There are not wanting other indications pointing to the existence of some such body, and (as has already been mentioned in the *Athenæum*) at least one attempt has been made to search for it. But the range is very wide, and it is likely to be a considerable time before it will be possible to limit it materially.

## MEETINGS FOR THE ENSUING WEEK.

Thurs. Horticultural, 11.—Fruit and Floral Committees.  
— Photographic, 2.

## Science Gossip.

THE Lords of the Committee of Council on Education have added hygiene to the list of sciences in the curriculum of the Science and Art Department. This will embrace vital statistics, sanitary laws, and the nuisances of manufactures and trade.

MR. CORNELIUS WHITEHOUSE, the original patentee of wrought-iron gas tubes, the manufacture of which is now one of the staple trades of Wednesbury, died on Thursday, the 9th inst., in the eighty-ninth year of his age.

MR. ALEXANDER B. W. KENNEDY, Professor of Mechanical Technology at University College, has been selected by the Institution of Civil Engineers as Commissioner in the class for Engineering and Machinery in the Amsterdam Exhibition.

PROF. EWING, of Tokio, Japan, has devised a new seismometer with much ingenuity. It is well known that an ordinary pendulum with its centre of gravity below the centre of suspension is in stable equilibrium. An inverted pendulum with a pivotted supporting rod is unstable. By placing such a pendulum below an ordinary one, and connecting the bobs, so that any horizontal displacement is common to both, the equilibrium of the jointed system is rendered neutral, and an exceedingly sensitive earthquake measurer is obtained.

PROF. O. C. MARSH has been examining the supposed human footprints discovered in the sandstone near Carson, Nevada, which was being worked for building purposes. The tracks have been the subject of much discussion. The geological horizon in which they occur is near the junction of the Pliocene and Quaternary. Prof. Marsh, since his paper was read before the National Academy of Sciences at New York, is confirmed in his opinion that these footprints were made by large edentates.

M. FISCHER publishes in *Dingler's Polytechnisches Journal* his examination of Mr. Fletcher's experiments on "flameless combustion." In his researches with gas and air burners Mr. Fletcher found that the smaller the flame produced the

greater was the heating effect which could be obtained from the combustion of a given quantity of gas. M. Fischer has carefully collected and examined the products of this combustion. He finds that the composition of the gas corresponds with that of the gaseous mixture at the point of the flame of a blowpipe or Bunsen burner.

MR. R. L. J. ELLERY, F.R.S., the Government Astronomer in Victoria, sends, with his usual attention, his *Monthly Record of meteorological and magnetic observations* taken at the Melbourne Observatory during September, 1882. From this we learn that the mean atmospheric pressure was 29.857 inches and the mean temperature of the air 54° 2'.

M. K. HEUMANN, in the *Journal de Pharmacie et de Chimie*, calls attention to some curious phenomena attending the reproduction of sulphur vapours. It is known that sulphur heated on a plate of porcelain or metal to the point of emitting vapour exhibits in the dark a phosphorescent light of a pale blue colour, and gives an odour which affects the sense of smell as does hydrogen bisulphide, or camphor, or ozone.

## FINE ARTS

THE VALE OF TEARS.—DORÉ'S LAST GREAT PICTURE, completed a few days before he died. NOW ON VIEW at the Doré Gallery, 35, New Bond Street, with "Christ leaving the Taborium," "Christ's Entry into Jerusalem," "The Dream of Pilate's Wife," and his other great Pictures. From Ten to Six Daily.—Admission, 1s.

*Les Origines de la Porcelaine en Europe: Les Fabriques Italiennes du XV<sup>e</sup> au XVII<sup>e</sup> Siècle.* Par le Baron Davillier. Illustrated. (Remington & Co.)

THIS is one of the volumes of the "Bibliothèque Internationale de l'Art," reprinted in full from the pages of our contemporary. The author is one of the most accomplished authorities on the subject of which it treats; his inquiries in many directions have been rewarded by curious details, and his literary skill renders his book acceptable to general readers as well as to students. There is much reason to believe that porcelain was made in Europe before the beginning of the eighteenth century, a date usually accepted as correct, although in 1698 Martin Lister, an Englishman, saw soft porcelain at the factory of St. Cloud which had been in operation at least a year or two before; and C. Réverand, of Paris, had, nearly a quarter of a century earlier, pretended to make porcelain "equal to that of the East Indies"—by which it would seem that he meant the superior hard *fabrique*. For years afterwards the aim of the French was to rival the Chinese, and in 1720, the Mississippi year, one of the bubble companies professed to make porcelain of the true kind in England. The factory at Vincennes, the forerunner of that at Sèvres, was established in 1740 to rival the craftsmen of Meissen, who were then in full work and retained the secret, such as it was, of Böttcher, the client of Augustus II. The king, as every one knows, thought so much of Böttcher's skill that, when Charles XII. overran Saxony, the potter was conveyed by an escort of cavalry to Königstein, and within that fortress, as the safest place in the electorate, he set up his kilns anew. The hard or natural porcelain had still to be made in France. The Strasbourg atelier seems to have got nearest to success in this respect, until Orleans became the seat of an improved quasi-natural porcelain factory, which, as that of Meissen had

already done in Germany, branched in various directions.

M. Davillier has gathered all the records that deal with the subject. He has printed previously inedited documents. At Venice, in 1470, a certain "maestro Antonio archimista" had made, in the "nova fornaxa de S. Simion," two fine pieces, a basin and a little vase, "con grandissima perfetione perchè lui a ridoto le porcelane trasparenti," which were finely coloured, made of a good earth, and as the writer, P. Uielmo da Bologna, stated in his letter, dated Venice, April, 1470, displayed in most respects a "bellissima inuentione." It is a question, of course, whether these pieces were of the true hard quality, and what was the value of the testimony of William of Bologna who thus wrote when he sent the articles to one of his friends at Padua. The colour and the transparency of his *enrois* were obvious matters, and he was a credible witness in respect to them; but the hardness of the material employed by the *archimista* was quite another affair. More than one trace has been found of a factory of "transparent pottery" in Venice existing till 1504. We owe something on this subject to a document discovered by the Marquis Campari in the archives of Modena, which mentions the purchase in Venice, in September of the last-named year, of seven pots (*schutelle*) of "porcellana contra facta." It must be admitted that the last phrase is open to more than one interpretation—"porcellana fiata" is spoken of in a letter of Jacopo Tebaldo, ambassador of Ferrara to Venice, addressed to the Duke Alphonso II., May, 1519. The testimony of Vasari about the making of porcelain has been challenged; but it is certain that a pension was paid in 1578 to the widow of Battista de Gatti, "maestro della porcellana di Sua Altezza" (of Ferrara). This Battista was the brother of one Camillo, who also possessed the secret. Camillo of Urbino, a servant of the Duke Alphonso, going, August 21st, 1567, into his highness's arsenal at Ferrara, was blown up, owing to the stupidity of one who, in order to illuminate the interior of a culverin called "La Regina," stuck a candle on a stick and poked it into the piece, not knowing it was loaded. The explosion mortally wounded poor Camillo and his companions. Great was the anxiety that before he died he should make known the secret of porcelain manufacture. In October he was dead, his doctor's bill was paid, and his widow received two crowns to take her back to her own country. This Camillo is elsewhere mentioned (August 25th, 1567) as being "raro per fare majorea [majolica] et havea un secreto della porcellana." There is abundant evidence that the Duke Alphonso possessed porcelain of some sort in 1570. The envoy of Ferrara sent, December, 1575, to his master a little vase of this *fabrique* in place of another which had been broken in a former despatch. In the next year the same person wrote to his master about large vases of porcelain made by a certain Camillo, doubtless the luckless man of Urbino. Finally, the receipt for the *fabrique* in question is preserved in a book of the sixteenth century now in the archives of Modena, and quoted here on p. 38. But it does not affirm the hardness of the *fabrique*, although it is described as transparent and

fine. This hardness was the desideratum of later manufacturers.

The next step in this history has been known to the curious since they were startled by the accidental finding, in April, 1857, by Signor Foresi, of Florence, in the studio of Mr. Spence, of a specimen of true porcelain, "une petite bouteille à fond d'un bloc jaunâtre, sur laquelle étaient peintes en bleu des grappes entrelacées de jasmin sauvage," which bore on the foot a certain majuscule F and the outline of the great dome of Florence. This "pot" was attributed to the well-known factory at Faenza, which, however, was not known to have produced porcelain. To the animated questioning of Signor Foresi, Mr. Spence replied calmly, for he regarded the bottle with no more interest than its colour and form aroused, and, "suivant son habitude," continued to spread his colours "à la livre" on a canvas. His interlocutor attributed the piece to Ginori, who at one time marked his productions with an F for Florence and the cupola in outline. Rushing home with the treasure, the lucky expert searched his books, and found confirmation of its origin in a note in Lastri's 'Osservatore Fiorentino,' i. 114, that at the latter part of the sixteenth century the princes of the house of Medici made in Florence an attempt to imitate the porcelain of China, and marked the examples with the cupola of the Duomo and F, to designate the Grand Duke Francis I., the patron of the enterprise. Of course here was one of the examples happily found. The specimen was hailed with enthusiasm by all archaeologists, and the finder was happy and honoured for the rest of his life. He bought the piece and sold it again, let us hope at a handsome profit. He wrote a book on it, and covered himself with glory in a second edition, entitled 'Sulle Porcellane Medicee,' 1869. Signor Freppa, the king of antiquaries in that line, obtained the "pot," and passed it on to M. E. Piot. It now reposes with a glorious *entourage* in the Rothschild Collection. The *fabrique* of the Medici had but a short existence. It came to an end, having been transferred to Pisa. Doccia was rose on its ashes, but was not true porcelain, and in the tricks of potters soon lost what reputation it ever possessed. The clue once given, the marks on certain examples in other collections were recognized as referring to the Grand Duke Francis I., and Italian porcelain of the sixteenth century rapidly rose to honour. South Kensington possesses more than one example, including a *burette* for oil and vinegar (*oliera*), which in a blissful moment of 1859 Mr. J. C. Robinson bought for ten shillings. Sèvres—Mr. Fortnum said other cabinets—possesses specimens of this Medicean porcelain. Of the Venetian *fabrique* only written data have been recovered—no specimen has yet been found; therefore it is not possible to test the value of the records M. Davillier has happily produced.

It is noteworthy that all the earlier pieces of the Medicean porcelain bear Oriental or quasi-Chinese decorations. This is the case with all the earlier attempts to reproduce in Europe the ceramics of the extreme East. At a later period types of decoration which are proper to certain classes of majolica, and embody ornate com-

positions by G. Romano, Aldegrevier, and florid foliage, have been recognized in the cabinets of MM. Castellani, Milet, Leroux, Spitzer, and others, as well as in the collections of the King of Portugal, Baron Davillier, Baron G. de Rothschild, and Baron A. de Rothschild. Some doubtful pieces exist in the collections of her Majesty, Lord Stamford and Warrington, and Mr. H. Griffiths, of Brighton. The last possesses a curious bowl, analogous in character to the Medicean ware, of which the decoration was evidently copied from that of Rhodian pottery; it is dated 1638, and evidently Italian, probably Florentine, because it bears inside a medallion representing Florence (?). It is extremely likely that this publication of the easily recognizable Medicean marks and the documents concerning the very curious history of early European porcelain may bring to light other specimens signed with F and the Duomo in outline. Numerous collections exist in old English houses we have visited about which their owners are more ignorant than indifferent.

The early history of the fabrication of porcelain in Europe is not, let us add, confined to Venice, Ferrara, or Florence. Pesaro and Turin, if not other cities, likewise made attempts of a similar nature, and Pisa took her turn. Count Baldelli Boni found in a MS. of the Magliabechian Library, c. 1585, one of those receipts for this *fabrique* which are less rare than might be expected, but it is not certain if they were put into execution. Apparently that in question would produce a mixed porcelain not entirely hard.

An appendix contains a great number of curious extracts from the archives of Simancas and the Escorial, including the inventories of Isabella the Catholic of articles in porcelain which were in charge of Violante de Albion, Camarera to the Queen, 1504. These records mention *porcelana blanca with ramos azules*, or blue branches, and numerous examples of similar ware, evidently Oriental, including a vase valued at three ducats, another at six ducats, a specimen which was kept in a leather box, and a cup mounted in silver gilt. Charles V. had porcelain; the jewels of the Empress Isabella included four *porcelaines* in a little box. Isabella de Valois, third wife of Philip II., Don Carlos, and the grim Philip himself, were all similarly provided, as the inventories of their treasures tell, with gourds, pots, *aiguières*, *écuelles* by hundreds, and *albournas* (bowls) by scores. Let us add that we find Indian or Chinese cups in the inventory of Rembrandt when he came to grief in 1656.

*La Collection Sabouroff: Monuments de l'Art Grec publiés par Adolphe Furtwaengler. Livraison I. (Berlin, Asher & Co.)*—This is the first instalment of what must eventually be a most magnificent and valuable addition to the numerous illustrated treatises on Greek art. M. de Sabouroff is the fortunate possessor of a collection of objects found in Greece which is remarkable no less for its comprehensiveness—for art in all its branches is represented—than for the high average excellence of the examples it contains. All students of Greek art will, therefore, be grateful to M. de Sabouroff and to his publishers for thus placing before them the most important objects in his collection, reproduced with great care, and accompanied with ex-

planatory comment. The work as a whole, we are told in the prospectus, will be divided into three sections—sculpture, vases, and terra-cottas—each preceded by an introduction dealing fully with the historical development of the branch of art in question, and indicating to what period the monuments in the collection probably belong. Herr Furtwaengler's name is sufficient guarantee of the quality of the elucidation, and we doubt not that although his views on particular points may be open to question, his part of the work will, on the whole, be found worthy of the collection he has undertaken to introduce to the public. At the same time we cannot but regret that this first instalment—forming the first of fifteen *livraisons*—did not give at least a portion of one of the three introductions, illustrated by examples of the art referred to. What we have instead is a medley of sculpture, vases, and terra-cottas, with their descriptions, chosen on no principle but that of showing the possible purchaser examples in each branch of art. It would surely have been more satisfactory to begin at the beginning and carry the work through in logical sequence, as indicated in the prospectus. As it is the reader is constantly annoyed by references to introductions which are not yet forthcoming, and this in cases where the views put forward specially stand in need of the support or explanation prematurely promised. We can, therefore, regard this instalment only in the light of a bait to catch subscribers. It is, in fact, not part i. at all, but a specimen number. So far as the get-up goes we can heartily commend it. The printing is excellent, and the plates are finely executed, some by heliogravure and others by chromo-lithography. The examples, though disconnected, are full of beauty and interest. We may instance particularly the Athenian funeral *stèle* (plate xviii.), the magnificent vase of the best Attic period (plate lv.), and the terra-cotta figures 'The Victorious Ball-player' (plate lxxxi.) and 'Silenus' (plate cxxix.). We shall await the appearance of the rest of the work with great interest, and trust that future *livraisons* may be arranged on more logical principles.

#### THE BRITISH ARCHAEOLOGICAL ASSOCIATION: DOVER CONGRESS.

MONDAY, the 20th inst., opened favourably as regarded weather for the fortieth Congress of the British Archaeological Association at Dover. After a luncheon and a brilliant reception by the Mayor of Dover, a party of upwards of two hundred persons made their way to the extensive remains of St. Martin's Priory, on the north side of the town. Here Dr. Astley conducted the party over the site, and pointed out many interesting details which a judicious care and preservation—not restoration—have rescued from oblivion. Of the ancient monastic buildings, begun about the year 1130, three members remain in an excellent condition—the gateway, refectory, and guest-house. Of the cruciform church, with a central tower, aisles, and choir of somewhat unusual length, little remains still to be seen beyond a short length of plinth ornamented with a simple moulding, and, in the forecourt of a private house adjoining the priory grounds, part of the south wall of the choir, with the bases of columns, formerly part of an early Norman arcade. The building designated and popularly accepted as the guesten-house forms, however, the most prominent feature of the priory. This edifice, of charmingly designed proportions, has long been a crux to archaeologists. Mr. T. Blashill rejected the theory that the building constituted apartments for monks, in preference accepting the suggestion that it was used for the reception of strangers and visitors. In order to open out the aisle a new arch has been cut through the original wall, between two arches on the north side. Mr. Brock, F.S.A., adduced evidence showing the position of the original entrance, and endorsed the opinion of



the late Prebendary Walcott that this building was the prior's house, placed, as it rightly should be, opposite the gateway of the priory. Canon Scott Robertson made the suggestion that this was a bakehouse and brewhouse, in analogy with a somewhat similar building at Canterbury. The aisle placed on one side of a secular house is seen at Canterbury and elsewhere. The large fireplace certainly favours the theory that the edifice was used as a bakehouse or for other culinary purposes. At the Maison Dieu Hall in the afternoon, after the presentation of an address of welcome by the Mayor and Corporation to the Association, Mr. Edward Knocker, F.S.A., gave a lengthy account of the Corporation documents, and some interesting notices of the early archives of the Cinque Ports still in possession of the Corporation.

At the evening meeting, in the Council Chamber, the papers which attracted most attention were upon 'St. Thomas de la Hale, the Patron Saint of Dover,' by Canon Scott Robertson, and 'On the Samphire Plant, as made memorable by Shakespeare at Dover,' by Mr. H. Syer Cuming. Recent researches by Mr. J. O. Halliwell-Phillips have shown that Shakespeare was at Dover in 1584; and it is hoped that a careful examination of the Dover MSS., not only those in the care of the Corporation, but those in the Egerton Library at the British Museum, will throw some further light on this matter. Mr. W. de Gray Birch, F.S.A., honorary secretary, described the ancient seals of Dover, the oldest of which is of the fourteenth century, and bears the device of St. Martin dividing his cloak with a beggar—a subject reproduced on nearly all the subsequent seals, as well as upon a die for striking badges, now carefully preserved among the collection of seals. The use of this badge is somewhat obscure, but Mr. Birch's suggestion that it was worn by the members of the celebrated fellowship of the pilots of the Cinque Ports is worthy of consideration. Mr. G. Lambert, F.S.A., described the silver plate, none of which is of any great antiquity; the mace inscribed with the legend, "Carolus hic posuit vestigia prima secundus, 1660," sufficiently explains itself. The ancient horn, bearing, among other inscriptions, the mystical letters A.G.L.A., was examined with interest, and as a relic of metal work of the thirteenth century deserves careful preservation in the museum under charge of a custodian rather than in the somewhat insecure place of its present deposit.

Tuesday was a long day for the party, who began with a visit to Richborough, where Mr. George Dowker described the ruins of the celebrated Roman stronghold. The most interesting feature here is the platform of rectangular outline with superincumbent cross. The use to which this structure was applied has not yet been satisfactorily determined, and Mr. Dowker, in reviewing the various conjectures that have been thrown out from time to time, was careful to pin himself to none. Perhaps the suggestion that the cross formed a bed upon which some machinery either for hauling up vessels from the closely adjacent river in Roman days, or for throwing missiles over the wall to harass the attacks of enemies, is the best that has hitherto been made; but there are difficulties in the way of accepting these theories. Sandwich town teems with relics of mediæval archaeology, its town walls, its ancient houses with overhanging stories and gables, its quaint carved figures at some of the street corners, its Fisher Gate and barbacan, its Jacobean town hall, and, above all, its four churches, well repaid the lengthy visit of nearly five hours. The church of St. Bartholomew, in the centre of a square court bounded by the tenements of the "brothers" and "sisters" of the hospital, is to be attributed to the best period of Early English architecture. It consists of a nave, chancel, and north aisle, separated by an arcade—in fact, it takes the form of two chapels standing side by side, with the founder's tomb under the easternmost arch.

The hospital, according to Mr. R. Joyner Emerson—to whose watchful care and that of the Rev. Thos. Hood, Rector of Northbourne, the preservation of the edifice is in a great measure owing—appears by a bull of Pope Innocent IV. to have been founded by Sir Henry de Sandwich about the year 1244 in honour of St. Bartholomew; but it is clear that the institution commenced some years before. In the "Customale" of Sandwich—of which the MS., in a somewhat neglected condition of binding, was exhibited later on at the town hall—it appears that three priests were employed to officiate in the chapel for the souls of certain benefactors, and the patronage remained in the Sandwich family until Sir Nicholas de Sandwich assigned it to the mayor and jurats, who from that time became the governors. In the fourteenth century the whole hospital was one connected building, with a public hall, bakehouse, and kitchen; it now consists of sixteen separate tenements. The chapel or church may be said to be of great architectural value, being a double work of the thirteenth century. The southern portion, with the remarkable doorways in the south and west front, forms the original nave and chancel, and may be even of an earlier date; while the northern half, with an elegant range of windows on the north wall, enriched with slender shafts of Purbeck marble, and fine eastern lancets, is undoubtedly of the best style of the thirteenth century. In the western part of the nave two granite tomb-slabs are lying sculptured with elegant crosses; one of these was found during the repaving of the nave last year about three feet on the west side from the chancel arch; both of them probably marked the graves of priests who officiated in the chapel.

St. Clement's Church, with its richly decorated tower of twelfth century arcade work, next attracted attention. From the fact that the election of mayors and the hundred courts are held in this church, the belief is entertained that this is the principal church of the town. The prominent features of interest within are the lofty arches which support the central tower, their capitals elaborately carved with grotesque figures and interlaced foliage. The unusual height to which these arches rise give a cathedral aspect to the interior. Behind the pulpit the tympanum of a doorway leading by a flight of steps to the belfry is carved with interlaced ribbon-work and arches which suggest that even at the end of the twelfth century an indescribable feeling of Saxon or even Celtic art still lingered among those who were employed to fill in subordinate ornamental details. Three specimens of acoustic jars in the chancel and choir may be mentioned here as additions to those which have hitherto received attention at the hands of Mr. G. M. Hills and others who have taken this particular branch of obscure antiquities under their charge for the Association. The font claims a passing notice by reason of the ornamental and heraldic devices which it bears. It formed the subject of a special notice by Mr. T. Dorman, to whom the meeting is indebted for other archaeological information respecting the antiquities of Sandwich. It consists of an ancient octagonal basin and shaft, raised on a base of two steps, all of stone. The eight faces are charged alternately with shields of arms and roses *en soleil*. The shields bear: (1) Quarterly the arms of England and France (modern); (2) a merchant's mark of elaborate but conventional form; (3) the arms of the Cinque Ports; and (4) on a cross engrailed, five alder leaves fructed, in the first quarter a crescent. This coat of arms has been erroneously attributed by Boys, the historian of Sandwich, to the family of Ellis; and by Mr. Greenstreet to Robert Hallum, Archdeacon of Canterbury and subsequently Bishop of Salisbury, 1408–1417, because the presentation to the churches of St. Clement and St. Mary in this town belonged to the archdeacon; but inasmuch as the arms of Hallum are sa., a cross engrailed erm., and in the dexter chief a crescent arg. (a coat casually

resembling, but from an heraldic point of view far removed from, the actual one upon the font), it is difficult to connect this dignity with the font, and the presence of the merchant's mark upon the second shield clearly points to its non-ecclesiastical origin. The late Rev. James Layton, last master of Sir Roger Manwood's grammar school, has left on record that this merchant's mark is that of Alexander Aldy, Mayor of Sandwich in 1530, and that the arms are those of Aldy, to which name the alder leaves, by a species of rebus not by any means uncommon in heraldry, make allusion. The details of the decoration are of interest for their date—the end, that is, of the fifteenth century. Above the panels carrying the shields and roses are grotesque faces, except at the dexter side of the first shield, where the ornament is a heron-like bird, and on the sinister side a coronet of pearls and fleurs-de-lis. At another corner is a small satyr riding upon a companion of somewhat larger dimensions. In the same member of the moulding, over the roses, are leaves, a satyr's face, four acorns saltier-wise with their slips bowed, and a flower. The first shield hangs from a human head with two long extended feathers in place of arms and shoulders; the second from a wallet or tun; the third from an anchor; the last from a hook, which holds up the guige or strap of the shield, as commonly seen upon heraldic seals of the fourteenth and fifteenth centuries. Among other ornamental details there may be noticed a whelk-shell under one of the shields. The register dates from the year 1563, and contains some quaint entries which will repay examination. There is among the communion plate of St. Clement's an early silver cup, of chalice-like form, but perhaps a ciborium, with flat saucer-shaped bowl, and bearing the unknown hall-mark of a pomegranate and four three-leaved sprigs in cross. This cup has been engraved, in the middle of the fifteenth century, with the legend, "This is the communion cup," in ornamental capital letters running round the bowl.

St. Peter's Church was the next halting-place. This stands nearly in the centre of the town, conspicuous by its high tower with bulb-like top. It was probably built in the reign of King John upon the site of an earlier structure, fragments of Norman work being still discernible in some parts of the building. It consists, according to the Rev. H. Gilder, who conducted the party over the building, of a well-proportioned nave, a chancel nearly fifty feet in length, a central tower carrying a chime of eight bells, a very fine north aisle extending on to two bays of the chancel, north porch, and sacristy. The south aisle was completely destroyed by the fall of the tower, October 13th, 1661, and has never been rebuilt, the area now forming part of the churchyard. The interior is in a sadly dilapidated condition, rendered still more hideous by the slowly progressing work of restoration and repair. Tottering pews of wretched carpentry, uneven floors, decaying whitewash, loosened fragments of mouldings and carved details combined to give an air of forlorn desolation to the interior when the party made the visit. Notwithstanding this, there are some good features in the edifice, and it is to be hoped that in the wholesale alterations evidently going forward care will be taken to preserve these from any caprices of those who have the works in their hands. At the east end of the south aisle is a building believed by some to have been an anchorage or place of reclusion, with an undercroft or crypt, originally entered by a newel staircase under a groined roof which abutted into the churchyard. On the north side of the chancel the tracery of a very beautiful window of the fourteenth century still remains intact, the lights having been fortunately filled in with brickwork which has preserved the carved work from injury. There are some fine monuments in the church; one, in the

north aisle, of Thomas Elys, circa A.D. 1320-1340; and two recumbent effigies upon a table tomb, circa A.D. 1390, originally under a canopy which is now entirely destroyed. At the Town Hall a very fine Samian bowl of large dimensions, enriched with figures in relief representing the chase, treated according to the conventionalisms of Roman ceramic art, recently found at Wingham, the Corporation plate, charters, and other relics were exhibited; and Mr. Dorman gave an account of the series of thirteen pictures painted upon panel by an unidentified master, "P.P.P.," lately presented by the Ashburnham family to the borough. Under the guidance of the Rev. A. M. Chichester the church of St. Mary was then visited, and the havoc made here, as in the church above mentioned, by a similar catastrophe, the fall of the central tower, was pointed out. The peculiar manner in which the reutilization has been effected, by throwing nave and south aisle into one, is apt to startle and confuse the visitor at first sight. The party then were conveyed to Walmer Castle, the residence of Earl Granville. In the absence of the Earl the visitors were cordially and hospitably received by the Countess, and spent some time in the grounds before taking carriages to Dover, where, at the evening meeting, among other papers, Canon Scott Robertson described 'The Destroyed Churches of Dover.'

On Wednesday the excursions included a visit to the ancient church of Lyminge, where the Rev. Canon Jenkins kindly conducted the party and pointed out the important features. Afterwards, driving by Stone Street (the Roman road) through Westenhanger, the ruins of Westenhanger House, known as "Rosamund's bower," were inspected, and from that point a move was made to Lympe, the *Portus Lemanis* of Romano-British times, the church and ruins of the castle forming the principal features of attraction. Hythe Church, with its curious old crypt, took up the attention of the members for the rest of the day, and in the evening the appointed papers included 'The Dover Records in the British Museum,' by Mr. Richard Sims, and 'Sandown Castle,' by Prof. Hayter Lewis, F.S.A.

#### THE NEW VELAZQUEZ.

THE latest addition to the National Gallery is the gift of Sir John Savile Lumley, recently appointed English ambassador to the Italian Court. It is a gift worthy of a nation's acceptance, and likely to preserve the name of the donor. The picture is ascribed to Velazquez on its internal evidence alone, for it has no history beyond the date of 1858, when Mr. J. S. Lumley, then Secretary of Legation at Madrid, bought it in that city. In 1860 he lent it to the Directors of the British Institution, and it appeared in Pall Mall as No. 81, 'Christ at the Pillar.' In 1864 Mrs. Jameson published an etching of the design in 'The History of Our Lord,' vol. ii. p. 82. That highly intelligent writer described the picture with just appreciation, and the *Athenæum*, No. 1704, p. 859, expressed the doubts of critics about its attribution to Velazquez, while praising the pathos of the conception of the work and the fineness of its execution.

A peculiarly solemn grey tint, approaching silvery olive, and quite devoid of gloom, pervades the picture; the light proceeds from our left and on high, thus filling the chamber where Christ has endured flagellation and from which His tormentors have departed. The rods and scourges are still on the pavement in front, and the sufferer—somewhat larger than life, a noble, robust figure, girt only with a loin-cloth, His head encircled by a pallid azure halo—has sunk to the ground. His hands are bound together at the wrists by a rope, and His arms extended at length just as He sank from the pillar of the scourging. On His body are livid stripes, and drops of blood make their way over its

surface, thus distinguishing its contours in a manner which shows the careful modelling employed in their delineation. An angel with great white wings rising from his shoulders, bare armed and bare headed, but otherwise clad in voluminous robes from throat to foot, has approached from our right, and, in the manner of saintly patrons in votive pictures, ushers into the presence of the sufferer a little boy. The patron angel, half stooping, points with one hand to Christ and with the other hand draws his own large robes together with a stately Spanish action which is not perfectly supported by the unsatisfactory proportions of his figure and the rather common features of his face. The little boy kneels with clasped hands, and with an air full of awe and pity gazes at the sufferer. Spontaneous gratitude and love fill the heart of the boy, while Christ regards the suppliant with immeasurable tenderness in His reverted eyes as, turning to look over one shoulder, He reveals all His countenance to us. Neither the angel nor his charge has a beautiful feature, and this is not by any means a bar to the title of Velazquez to the authorship of the work. Few of his figures are beautiful, though some of them exhibit majesty. That vein of quaintness which is often seen in Spanish designs, as well as in works of painters of other nations when delineating such subjects as St. Francis receiving the stigmata, has in this case, and with better success than usual, been employed to indicate the intense sympathy which exists between the Redeemer and His devotee. This is expressed by the luminous ray which issues from the head of our Lord and points towards the infant who has come to Him.

It is a most pathetic and impressive design, and there is not an ignoble element in it, nor anything to disturb the spontaneous rendering of the painter's inspiration, which is at once perfectly simple and immeasurably sorrowful. The composition is extremely fine and perfectly in keeping with the motive of the painter, who suggested the sympathy of Christ and His worshipper by the harmony of the lines of their figures, as well as by the repetition of the lines of light and shadow which distinguish both of them. The harmony of the tones and tints of the picture is of the most masculine, thoughtful, and subtle kind. The flesh is luminous, and yet solid and sober in its colours; the shadows of the carnations are extremely pure, and are as clear and solid as those of a fine Vermeer. The Spanish character of Christ's face is fully marked, and the type of His form and features is that of a noble gentleman, and in keeping with the fine idea of the verse which described him as

The first true gentleman that ever breathed.

If by Velazquez, which we do not doubt, the painting belongs to the culmination of his second period (1629-1635), when his studies in Italian art, then decaying, gave a touch of academicism to his practice and developed that tendency to earthiness which was latent in his art in earlier times, but never descended to the commonness of Murillo's types nor the *melodrame* of the later master's conceptions.

In "The Private Collections of England," No. XLVI. (*Athen.* No. 2709), we described at length a noble picture at Farnley Hall, representing the 'Magdalen at the Cross,' and ascribed to Velazquez. Its technical qualities, not less than its profound pathos and epical design, induce us to associate it with Sir J. Lumley's gift to the nation. The same spontaneity of invention and expressive solemnity, the same concentration of the elements of the designs on their centres of inspiration, the same solid flesh, the same grey and olive tones, the same learned modelling, and similar firmness of handling and full impasto, occur in both these pictures. Broad, simple, and pathetic coloration and chiaroscuro equally distinguish them.

#### NOTES FROM ATHENS.

IN one of my letters last year I told the readers of the *Athenæum* that in Northern Euboea an inscription had been found which throws light on the position of the ancient Artemisium. The first to announce this was the young poet George Drossinis, who, while spending the summer at Guvias, a small village near the north coast of the island, mentioned in one of the letters he contributed to *Hestia*, a weekly paper published at Athens, the discovery of the stone tablet, and, without a scientific apparatus or any display, gave an interesting account of it and its relation to the ancient sanctuary celebrated through the Persian war.

Every one acquainted with ancient Greek history knows of the encounters of the Greeks, with their 271 ships under the leadership of Eurybiades, and the Persian fleet which were coincident with the defeat at Thermopylae, and how the courage and craft of Themistocles delayed the Persians. The Greeks learned to know the Persians, and learned to overcome their first panic. Artemisium was the necessary prelude of Salamis. Our knowledge of the place is almost wholly due to this episode in the Persian war, to which Herodotus gives a few paragraphs; but its position was a matter of conjecture and not exactly known. Relying on Herodotus (vii. 175) and Plutarch ('Vit. Themistocles,' viii., and 'De Malign. Herod.,' xxxiv.), the latest historians have looked for it on the North Euboean coast, opposite the peninsula of Trikeri and the territory of the ancient Olizon. Ulrichs, for instance, placed the remains of the temple of Artemis Proseoa at Palaokastro, a hill in the vale of Kastri. Bursian adopts this opinion; others wished to place the temple at a somewhat greater distance from the sea—for instance, Baumeister, who has made a special study of the topography of Euboea. But, as the newly found inscription shows, the Artemisium lay to the west of Palaokastro, some two hours' walk to the north-east of Xerochori, some ten minutes' walk from the village of Kurbatsi, a property belonging to the Swiss brothers Wild. The place where the inscription was discovered bears the local name Ai-Giorgi (St. George), and the local tradition is that a church of that name once existed there. Among the ruins of it, amidst the underwood, and beneath the great pine trees, ancient stones were to be seen. The spot is marked by a very regular elevation on the flat ground at the foot of the hill called Muskat. Suspecting that the temple had stood somewhere here—a supposition confirmed by the discovery of carefully worked blocks of marble—the owner of the place caused the spot to be searched, and the brushwood cleared away. Had a regular system of excavation been followed, more important results might have been obtained. Still the inscription mentioned above suffices to establish the position of the celebrated temple. It was discovered on the western slope of the hill, and is a *stèle* of white marble, 0.49 metre broad at the top and 0.53 metre broad at the bottom. Its thickness averages 0.13 metre. On the portion still preserved are one-and-forty lines. As these are filled mainly with the names of those who had subscribed to the restoration of the temple, and the sums they gave, I content myself with quoting the commencement of the inscription, which runs as follows:—

Ἀγαθὴ τύχη. Ἱεροθύτου Δημοκρίτου οἶδε ἐπηγγέλαντο καὶ εἰσέγγεγον ἐπὶ τὴν ἐπαύρωθαι τοῦ ἱεροῦ τῆς Ἀρτέμιδος τῆς Προσηίας καὶ κατασκευῆν τοῦ ἀγάλματος.

This inscription appears to belong to the second half of the second century before Christ. Unfortunately the lower part is incomplete. The contributions, as the inscription shows, served to repair the sanctuary and provide a new statue of the goddess. As to the list of subscriptions, the names of the donors are not so important as the names of the localities to which they be-



longed. Most of these are new, and the greater part must be looked for in the neighbourhood. Two are close at hand—*Opóβια*, which, under the corrupted form *Rovias*, is preserved by a village near Aedepsos, and *Κλειμάκι*, which is the present Klimaki, on the neighbouring mountain called *Paleokastro*.

But not only the results of the excavations of Messrs. Wild, and especially the inscription, but other indications, confirm the idea that the site of the Artemisium is *Ai-Giorgi*. Plutarch's account of the nature of the ground in the neighbourhood of the sanctuary agrees with the aspect of the site mentioned. Not less convincing is the proximity of the so-called *Peukli inlet*, which is only a few minutes' distance from *Ai-Giorgi*. It is large enough to receive a great fleet, and even now offers a secure shelter to the ships surprised by a squall. Another argument may be derived from the position of the ruins, as from them the spectator has a wide view of the sea over which the Persian ships approached.

When the excavations hitherto made have established the position of a spot memorable in Greek annals, it is to be hoped that systematic investigation of the site of the temple will lead to further discoveries, or, at any rate, throw additional light on ancient history.

S. P. LAMBROS.

### Five-Act Gossip.

MR. RICHMOND kindly permits us to print this, his letter to a friend:—"I am sorry to say I have little or no information to give you about my old friend Calvert. Palmer would have told you anything had he survived his own and my friend; but, alas! I only am left of a little band who revered Blake as their chief, and very sincerely loved art for its own sake. But attainment falls short of aspiration, and certainly Edward Calvert did but adumbrate powers which, if the spur of necessity had urged his natural gifts to their full use, might, and would, I think, have produced works of uncommon beauty. Calvert's father was a naval officer, and he himself began life in the navy, and served as a midshipman in Sir Charles Penrose's ship, was in action, where I cannot now remember, but his dearest shipmate was killed at his side, and he soon after left the service, to follow the arts, which I have heard him say he used to pursue by the dim light of the midshipman's cabin. For a time he studied under a Mr. Ball, who had learnt his art in France, and also under Mr. Johns, a well-known landscape painter in the West. (I ought to have said that Mr. Calvert was a Cornish man.) He married early to Miss Binning, came to London, and studied in the Royal Academy Schools. The first time I met him was in the library at Somerset House, when Stothard was librarian, between fifty and sixty years ago. Mr. Calvert then lived at [17.] Russell Street, North Brixton, whence several of his woodcuts and plates are dated, prominently the 'Ploughman ploughing the Last Furrow,' a work of great beauty in the print, but as drawn upon the block before it was cut was of superlative beauty. There he executed some works in tempera and oil, one of which he sent [1825] to the Royal Academy. It was of a nymph opening a way for herself through a nut-tree copse. Alfred Chalon was so charmed with it that he called upon the painter to express his admiration of the work, and likewise his regret that it was hung too high. After this Mr. Calvert bought a small house at [14, Park Place,] Paddington, and built a studio in his garden, where he went on for years producing, and afterwards destroying; and, I think, before he removed to his final dwelling at Hackney, he destroyed the blocks and plates, prints from which are now so precious. I ought to have told you that his studies in anatomy were very thorough, and during the cholera time in London, about fifty years ago,

he still pursued his studies in one of the great hospitals—I think it was St. Bartholomew's. He then went to Greece, alone, and returned with a good many studies; after this he never left England. Of the art of Greece in all its branches—painting (so far as known), sculpture, and architecture—he was an ardent admirer. Casts of Greek gems he collected and studied. His choice in all things was Classical as distinguished from Gothic and Medieval. For some years he worked diligently in a life school in company with Etty, of whose powers he thought highly. But where is the fruit of all this? Echo answers 'Where?' For he was always at work, 'always stretching out his hand to grasp that which he could not attain,' and, dissatisfied with the result, destroyed the attempts, so that really very little remains to testify to his great gifts and attainments. He was a great lover of Plato, and admired W. Savage Landor very much. As a young man I remember he often quoted 'Childe Harold,' and he was a very great friend of Derwent Coleridge; a lover of Wordsworth, too, whose poetry he read aloud exquisitely. Chapman's Homer and some of his hymns, especially that to Pan, I have often heard him read. Like Keats he projected himself with great force upon the old world of Greece, and I have seen designs of his (which he used to bring to a monthly meeting held by us) which had a savour of antique pastoral that I have never seen surpassed. But they were only sketches, and most of them were, I suppose, made away with, after his wont. Mr. Calvert was eighty when he died, after an illness of forty-eight hours' duration. His faculties were quite unimpaired to the end. I never saw him use glasses, and I think he did not require them. In person he was short and squarely built, with a forehead rather broad than high, with an expression rather contemplative than observant. Mr. Linnell, senior, used to say he looked like one of the old prophets, by which I think he meant a Seer of much that was hidden from others. I have written this as fast as I could without premeditation, correction, or arrangement, for if I attempted to write anything worthy of my old and dear friend my pen would only fail me. I send you a photograph of Calvert."

WHILE examining a List of Artists nominated by Members for the Degree of Associate of the Royal Academy of Arts, January, 1874, we were struck by the hopeful prospects it offers to those artists who desire to be elected A.R.A.s. The list comprises 72 painters, 18 sculptors, 11 architects, and 8 engravers—109 in all. Of these, 15 painters have, since the date in question, been elected A.R.A.s, being Messrs. Alma Tadema, Boughton, Brett, Burgess, Crowe, Graham, Frank Holl, Leader, Long, MacWhirter, Oakes, Prinsep, Riviere, Stone, and Storey. Of the 15, Messrs. Alma Tadema, Graham, Holl, Long, and Riviere are now R.A.s. Of the 72 painters, 8, and probably more, unknown to us are dead. Of the 18 sculptors, Messrs. Armstead, Boehm, Birch, and Woodington have been elected A.R.A.s, Messrs. Armstead and Boehm are R.A.s, and we know of the deaths of four other nominees, including Alfred Stevens. Of the 11 architects, Messrs. Bodley, Burges, Pearson, and Waterhouse have been elected A.R.A.s. Burges is dead and Mr. Pearson is an R.A. Of the nominees of this class we have lost D. Brandon, F. P. Cockerell, E. W. Pugin, and two Wyatts. Of the engravers, Messrs. Francis Holl and Stacpoole have been elected A.R.A.s. The former is now an R.A. Besides the above, the following, who were not nominated in 1874, are now members of the Academy:—Messrs. Aitchison, Brock, Crofts, Dicksee, Fildes, Gow, Gregory, Herkomer, Oulless, Macbeth, Morris, Thornycroft, and Woods. Of the members of the Academy in 1874 we have lost Sir W. Boxall, E. M. Barry, E. W. Cooke, A. Elmore, J. H. Foley, E. W. Frost, Sir F. Grant, S. A. Hart, J. P. Knight, C. Landseer, J. F.

Lewis, P. F. Poole, S. Smirke, Sir G. G. Scott, G. E. Street, E. M. Ward, and H. Weekes, R.A.s; H. O'Neil, E. B. Stephens, J. Durham, and F. Walker, A.R.A.s; and T. Landseer, an Associate Engraver. F. R. Lee and H. W. Pickersgill, Hon. Ret. R.A.s of 1874, are dead. Since 1874 Messrs. Cope, Cousins, Redgrave, and Webster have retired from the active section of the Academicians. Mr. T. Oldham Barlow, an Associate Engraver of 1874, is now an R.A., with all the honours. Of the A.R.A.s of that year, Messrs. Nicol, Pettie (then R.A. elect), Yeames, Leslie, Orchardson, Poynter, Cole, Marks, Woolner, Shaw, Davis, Hodgson, Pearson, and Sir J. Gilbert are now R.A.s. Sir F. Leighton is the only R.A. who has been knighted in the interval. He was born in 1830, became an A.R.A. in 1864, R.A. in 1868, P.R.A. in 1878. The *doyen* of the Academy is Mr. Cousins (A.R.A. 1835). The seniors follow thus: Messrs. Redgrave, A.R.A. in 1840; Herbert, 1841; Cope, 1843; T. S. Cooper, 1845; Frith, 1845; and Pickersgill, 1847. Of the professors of 1874, Mr. John Marshall only holds his chair.

THE Benchers of the Middle Temple, anxious not to be behindhand in the work of "restoration," which will soon have removed every interesting bit of building in the Inns of Court, are employing workmen to chip off the face of the old red brick of the buttresses of the hall and to smear the exposed surface with black cement. The work is at this moment in progress, and the process may be studied by any passer-by. The picturesque houses in Garden Court are doomed. The sinking of the pavement in front, which is easily noticed, is possibly due to alterations made at the time of the building of the Middle Temple Library. The foundations at the southern end of the Court seem to have given way in consequence. The whole block of buildings is to be taken down and rebuilt. It remains to be seen whether "builder's Gothic" or the Victorian Renaissance adopted in Temple Gardens has been selected by the Benchers.

### MUSIC

#### Musical Gossip.

THE performances of 'Parsifal' announced for next year at Bayreuth are to be given in August, instead of in July as this year. It is stated that King Ludwig of Bavaria intends to have a private performance of the work at Munich in the course of next May.

FRANZ LISZT is at present in Weimar, where he is hard at work on a new oratorio, 'St. Stanislas.'

M. BENJAMIN GODARD is engaged in the composition of an opera, 'Don Pedro de Zalamea,' which is to be first produced at Antwerp. The libretto is by Messrs. Sylvestre and Detroyat.

FERDINAND HILLER has written to the editor of *Le Ménestrel* to contradict the report in that paper of his retirement from the direction of the Conservatoire at Cologne and the Gürzenich concerts in the same city.

THE new Conservatoire opened last April in Sondershausen, under the direction of Herr Carl Schröder, has made a very successful commencement, eighty-five pupils having already joined it.

HERR ANGELO NEUMANN has undertaken the direction of the Bremen Opera, and intends during the coming season to produce there, in addition to the standard classical works of the *répertoire*, the 'Rheingold,' 'Walküre,' and 'Tristan und Isolde.' Herr Anton Seidl will conduct Wagner's works.

# DRAMA

## Dramatic Gossip.

MR. HENRY IRVING'S 'Impressions of America' will be published almost immediately on his return to England. The volume will take the novel shape of a series of conversations with Mr. Joseph Hutton, during and after the tour. Mr. Hutton's dialogue sketch of the popular actor's opinions of his audiences, written for *Harper's Magazine*, has suggested to Mr. Irving the form in which he will record his American experiences and impressions. Mr. Hutton has also in hand a biography of Mr. Irving, some of the special personal notes for which will probably find expression in the book of the American tour.

THE Hon Lewis Wingfield has supplied designs for the dresses in the forthcoming revival at the Lyceum of 'Ingomar.' As the costumes are Greek and the characters are in a state of poverty, little opportunity for display is afforded. Hints for the scenery have also been given by Mr. Wingfield.

TOWNLEY'S farce 'High Life below Stairs' and Sheridan's play 'The Critic' have been revived at the Gaiety. In spite of a display of power genuinely comic on the part of Mr. Henley, who appears as Philip in the first piece, and in the second doubles the rôles of Sir Fretful Plagiary and Sir Walter Raleigh, the performance is not creditable to English art. Miss Harcourt, who exhibits possession of much humour and of a formed method, should be omitted from the censure which is generally incurred.

THE Princess's Theatre reopened on Saturday last with 'The Silver King,' the cast of which was, except in one or two subordinate characters, the same as at its first production. Mr. Wilson Barrett as the hero, Miss Eastlake as the heroine, Mr. George Barrett, Mr. Willard, and other members of the company received an enthusiastic welcome, and the piece proved to have lost nothing of its power to interest. Added smoothness in the interpretation adds, indeed, to its hold upon the public. At the last moment the promised new comedietta was withdrawn, and the old farce of 'Aunt Charlotte's Maid' was substituted.

A CHANGE of programme will take place this evening at the Avenue Theatre, at which house 'A Bunch of Keys,' described as a musical comedy in three acts, will replace the variety entertainment 'A Dream,' which has been played for the past six weeks.

'THE ROMANY RYE' of Mr. G. R. Sims, first produced at the Princess's in June, 1882, has been revived at the Surrey.

MR. KYRLE BELLEW has been playing in the country Louis and Fabien dei Franchi, and has obtained marked success.

AMONG novelties in preparation for the forthcoming season in Paris are 'Ma Camarade,' a five-act farce by MM. Meilhac and Gille, to be presented at the Palais Royal; 'Papa et Maman,' a five-act comedy by M. Meilhac alone for the Gymnase; and 'Le Roi-Dauphin,' a five-act drama in prose by M. Grangeneuve, at the Ambigu.

M. ALEXANDRE DUMAS is at present occupied in adapting for the Gaité his father's romance 'Olympe de Clèves.'

TO CORRESPONDENTS.—T. F.—F. S.—R. B. D.—R. E.—J. H.—R. J. F.—C. B. C.—L. G.—received.

R. J. F.—It is too late, we fear, to protest, as the thing is settled.

No notice can be taken of anonymous communications.

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